A
DESCRIPTION
OF
PATAGONIA,
AND THE
Adjoining Parts of SOUTH AMERICA:
CONTAINING AN
Account of the Soil, Produce, Animals, Vales, Mountains, Rivers, Lakes, &c. of thoſe Countries;
THE
Religion, Government, Policy, Cuſtoms, Dreſs, Arms, and Language of the INDIAN Inhabitants;
AND SOME
Particulars relating to FALKLAND's ISLANDS.

By THOMAS FALKNER,
Who reſided near Forty Years in thoſe PARTS.

ILLUSTRATED WITH
A New Map of the Southern Parts of AMERICA,
Engraved by Mr. KITCHIN, HYDROGRAPHER to His MAJESTY.

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M.DCC.LXXIV.

ADVERTISEMENT.

OUR knowledge of the Countries and Inhabitants of the Southern Hemiſphere has been of late conſiderably enlarged, and it is hoped that the preſent publication may prove no unacceptable addition to what has been written on that ſubject. It is needleſs to point out to the curious reader the ſeveral circumſtances of agreement or diſagreement, in manners and language, between the nations here deſcribed and others we have had accounts of. But it may be proper to take notice, that a great difference will be found between M. Bougainville and our Author, with regard to Falkland's Iſlands; which muſt be left to the judgment of the public.

When the Preface was printed off, it was not intended that the Author's name ſhould have been mentioned; but a certain unexpected event has removed all ſcruples on that head.

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PREFACE.

THE eſtabliſhment of an Engliſh colony in Falkland's Iſlands is ſaid to be in conſequence of an opinion of the late Lord Anſon, who thought that a ſettlement, and the ſecuring a good harbour for Engliſh ſhips, in the ſouthern ſeas of America, was a proper meaſure for extending the commerce and marine empire of Great Britain. This conſideration induced me to imagine, that any information concerning the geography, inhabitants, and other particulars, of the moſt ſouthern part of the American continent, might be of ſome public utility, and might alſo afford ſome amuſement to the curious. Wherefore, becoming acquainted with a perſon who had reſided near forty years in South America, and had been employed in ſurveying and making charts of the country, I obtained the favour of him to make a map, according to what he had himſelf obſerved, and what he had diſcovered from the relation of others; to which he added a deſcription of the country, and of the Indian inhabitants. He has alſo mentioned ſuch particulars of the productions of the country as may be articles of commerce, or were of ſervice in his medical profeſſion. Some alteration has been made in the language and order of what he had

 wrote;

wrote; but nothing has been added to the narrative of the old traveller.

Another reaſon for this publication is, that whenever a thorough reconciliation takes place between the courts of London and Madrid, it is probable that Engliſh merchants may be again permitted to carry on the ſlave trade, and perhaps ſome other branches of commerce in the River of Plate.

The Spaniards having no ſettlements on the coaſts of Africa, where the ſlaves are bought, have made Aſſiento contracts; that is, let as a farm, to merchants of other nations, a contract for ſupplying Spaniſh America with African ſlaves.

The Engliſh South Sea Company had an excluſive grant of ſuch a contract from the making of the peace of Utrecht until the war broke out with Spain in the year 1739; and the Company had a factory at Buenos-Ayres, from whence the ſlave trade was carried on much more advantageouſly, not only with the great provinces of Buenos-Ayres, Paraguay, and Tucuman, but likewiſe with the kingdoms of Peru and Chili, than it was by Portobello and Panama. The voyage is much ſhorter; the climate healthier; and proviſions better, and in greater plenty; horſes and land-carriage are ſo cheap, that European goods may be ſent from Buenos-Ayres to Potoſi, and other parts of Peru, at a leſs expence, and with leſs hazard, than to Portobello, carried over the iſthmus, and re-ſhipped at Panama for the ports of Peru and Chili. Buenos-Ayres, and the harbours of the River of La Plata, are not only of great importance to the Spaniards in the courſe of trade, but their empire in South America in great meaſure depends on their being in poſſeſſion of thoſe harbours; for their ſhips going round Cape Horn to Chili and Peru, muſt in that long

long voyage be ſupplied with proviſions in the River of Plate, or depend upon the Portugueſe, and put into ſome port of the Brazils.

As it is probable that Engliſh ſhips may one day enter the River of Plate, either as friends or enemies, the harbours in that river are deſcribed, and an account is given of the fiſh that are there taken. A plan of the river would likewiſe have been given, but that there is one already publiſhed in Charlevoix's Hiſtory of Paraguay, in which the ſoundings were ſet down with great accuracy; but alterations frequently happen in the ſand banks of that river. Since the French and Spaniſh Monarchs have entered into their family compact, French trading veſſels are often ſeen in the River of Plate, and other Spaniſh American harbours, and a company of French merchants are ſaid to have obtained a grant of the Aſſiento contract. The Engliſh may again be the favoured nation in the Spaniſh trade, as they were formerly: for of all the commercial treaties, which the court of Spain had agreed to with foreign nations, there were none ſo favourable as that of 1676 with the Engliſh, as Sir William Godolphin, the miniſter employed in making that treaty, aſſerts in a letter to Lord Arlington.

In order to ſhew that there are grounds for the conjecture, that, at ſome future period of time, the Engliſh may be conſidered as the moſt uſeful and deſirable allies of the Spaniards, and on whom they may rely with the greateſt ſafety, it will be neceſſary for me to exceed the bounds of an introductory diſcourſe; but the ſubject is intereſting, and what I offer may give occaſion to its being treated in a more ample and better manner.

If the mutual wants, and common intereſts, of the ſubjects of Great Britain and of Spain, are conſidered in all their

their different relations to each other, and to other powers, it will appear, that there are no two nations in the world, to whom a perpetual alliance would bring greater and more permanent advantages. The Spaniards are ſo convinced of the truth of this aſſertion, that it has long been a proverbial ſaying among them, *Peace with England and War with all the World*; and Sir William Temple obſerves, that the Spaniards, in his time, *placed their hope in England, where their inclination carries them as well as their intereſt.* When the Kings of Spain were more powerful than at preſent, and when they were Sovereigns of all, or of a conſiderable part of the Netherlands, there might, on the part of the Engliſh, be ſome objections to a cloſe and laſting union with the Spaniards. The vicinity of the Flemiſh harbours, and the manufactures and courſe of trade of the Engliſh and Flemiſh merchants being nearly the ſame, were cauſes of jealouſy and contention, beſides many other political views that no longer exiſt, ſince the Kings of Spain have been deprived of all the Seventeen Provinces of the Low Countries. A miſtaken zeal for religion has ſometimes prevented advantageous alliances; but that is daily becoming leſs inclined to violent meaſures, and leſs connected with the general policy of the ſtate.

The many arguments for toleration, publiſhed in this and towards the latter end of the laſt century, though they have not brought about all the good effects that may hereafter be expected from the moſt beneficent principles ſupported by the cleareſt reaſoning, yet they have at leaſt ſo far had their influence in the councils of Chriſtian Princes, that an union in religion ſeems no longer a motive in forming their treaties, nor will a difference in divine worſhip

worſhip be the cauſe of diſcord between nations whoſe political and commercial intereſts coincide.

Trade is an object, to which the powers of Europe give great attention, and which ought to be conſidered as a principal bond of union between the Engliſh and the Spaniards; becauſe the articles of commerce, that is, the overplus of the produce, of Spain and of the Spaniſh colonies, conſiſts of things that are particularly wanting in Great Britain, or are abſolutely neceſſary for carrying on the Britiſh manufactures, in their preſent degree of perfection. The wine, oil, and fruits of Spain, cannot ſerve in barter for French manufactures, as the French have thoſe commodities of their own growth; and they can be brought to no market in ſuch quantities, and ſo much to the advantage of the Spaniards, as to Great Britain and Ireland. This trade might be extended; as there are many excellent ſorts of wine, made in the interior parts of Spain, which might be exported, if the roads were opened, and ſome inland duties taken off. The Peruvian bark, and many other medicinal drugs, are brought to us only from Spain or Spaniſh America. The wool, ſilk, cotton, cork, indigo, cochineal, logwood, cocoa nut, and other articles, are ſent to England, as far as poſſible, in their firſt growth; ſo that the employment of the artificer, and the profit ariſing from his labour, center in this kingdom.

The Spaniards have hitherto taken more from England and her colonies than the amount of their exports, and the balance has been paid chiefly in ſilver; which ſupplies us with the current ſpecie and the wrought plate, and ſupports the trade of the Eaſt India Company.

It is difficult to gueſs how far the trade may be extended, to the benefit of both nations; for we muſt imagine that, in

ſuch a vaſt country as Spaniſh America, with ſuch a variety of ſoils and climates, and in ſome parts abounding with minerals of every kind, new veins of commerce will frequently be diſcovered. The ſalt-petre, and the dried leaves of the tea plant, which are mentioned in this work, may one day be exchanged for Britiſh manufactures, inſtead of draining this kingdom of the ſilver, with which thoſe commodities are now purchaſed in Bengal and in China. The exports from hence to Spain are chiefly Britiſh manufactures; of which there is ſcarce any ſpecies fabricated in England, Scotland, or Ireland, but what is proper for the Spaniſh trade.

The preſent ſtate of agriculture in Spain occaſions the inhabitants to be ſometimes in want of corn, which has been often ſent from England, and with which, from hence forwards, they will probably be ſupplied from the Engliſh North American colonies. The Spaniſh ſhips could not be victualled without the proviſions that are ſent from thoſe colonies and from Ireland. The Spaniards alſo take from the Engliſh great quantities of ſalted and dried fiſh; which contributes much to the ſupport of thoſe nurſeries of ſeamen, the Newfoundland and Britiſh fiſheries.

The courſe of trade of each nation no where thwarts, or is carried on in oppoſition to the trade of the other, if we except the contraband trade from Jamaica; which would ceaſe, or be ſuppreſſed, as would likewiſe that of other nations, if the Engliſh were favoured in the regular Spaniſh commerce, and the cargoes ſent from Europe, in the galleons, flota, and regiſter ſhips, were ſold in Spaniſh America conſiderably cheaper than they are at preſent. This might eaſily be done, without diminiſhing the public revenue of the King of Spain, by altering the preſent compli-

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cated and uncertain mode of taxation, and by abolishing unneceſſary formalities, tedious delays, and expenſive applications to the Spaniſh miniſters; which encumber the licenſed trade, and greatly enhance the price of the merchandize ſold in America, and at the ſame time diminiſh the value of what is ſent back from thence; which would be increaſed by the quickneſs of the return, much to the advantage of the Creoles, and of the Spaniards themſelves.

Another cauſe of contention was the right of cutting logwood on the coaſts of the Bay of Honduras, which had long been oppoſed by the Spaniſh government, but which was given up to the Engliſh by an article in the laſt peace. And diſcord may have been prevented by a farther conceſſion, likewiſe obtained in the ſame treaty; which was, the Spaniards relinquiſhing all pretenſions to the fiſhery on the banks of Newfoundland. The Biſcayners are thought to have been the firſt mariners who went on that fiſhery, and if the firſt poſſeſſion gave any right, it was transferred by that article to the Engliſh.

An attempt to explain minutely every branch of commerce would be tedious to the generality of readers; but, I believe, the more this ſubject is examined, the more clearly it will appear, that the true commercial intereſts of the two kingdoms every way agree, or are reconcileable to each other. And nearly the ſame may be ſaid in regard to the territories belonging to each kingdom; becauſe there is no territory poſſeſſed by the one, that can, in good policy, be an object of ambition to the other: for, excepting the rock of Gibraltar, there is not a ſpot of ground under the dominion of the King of Great Britain, that a patriot King of Spain ought to wiſh for; and that fortreſs, and the Iſland of

Minorca,

Minorca, might be conſidered, more as ſtore-houſes for the Mediterranean trade, than as military ſtations: or, if they have a hoſtile appearance, that may be neceſſary, to ſecure reſpect to the Britiſh flag from the Barbary corſairs, and ought not to raiſe ſuſpicions of an unfriendly diſpoſition in the Engliſh towards the Spaniſh nation. The province of Eaſt Florida, which was ceded alſo by the treaty of Paris, in exchange for the Havanna, was of little or no conſequence to the Spaniards in time of peace; in caſe of a war with England, that ſettlement might have been an annoyance to the Engliſh colonies. But, as it adjoins on one ſide to Georgia and Carolina, and on the other to Weſt Florida, which the French relinquiſhed by the ſame treaty, it muſt have been an eaſy conqueſt to the Engliſh; wherefore the Spaniards, while they wiſh for peace with England, cannot regret the loſs of a burthenſome, defenceleſs territory.

The river Miſſiſippi is the moſt proper boundary, and the moſt likely to prevent all future conteſts. The largeneſs of the river, and the length of it's courſe, makes it appear, as if formed by nature to ſet bounds to the vaſt empires of Britiſh and Spaniſh America. The preſent extenſiveneſs of the Engliſh colonies will probably delay their defection from the mother country, becauſe it will hinder the eſtabliſhment of conſiderable manufactures; for men will not be inclined to work at the loom or the anvil, for the merchant or wholeſale manufacturer, if they can obtain portions of land to be allotted to them, which they may cultivate entirely for their own advantage. The ſubjection of thoſe colonies to the Sovereign of Great Britain is, in ſome reſpects, of as much importance to Old Spain, as it is to Old England: for when the Britiſh Americans become

independant,

independant, it will probably induce the inhabitants of the great kingdoms in Spaniſh America to follow their example; which they will alſo be forced to do, by their communication with Europe being intercepted; for North America is better provided with timber, and all kinds of naval ſtores, than any other country in the world. A great maritime power will be formed there, and the people will have that bold, enterprizing ſpirit, with which free governments generally animate mankind. In ſuch circumſtances, the Spaniſh Creoles muſt have their commerce with the North Americans. No treaſure could with ſafety be brought to Spain; the galleons and flota could not often eſcape the North American cruizers, particularly in the windward paſſage, and the narrow channel between the Bahama iſlands and the continent. It ſeems therefore a reaſonable conjecture, that an abſolute independancy of the North American colonies on the government of Great Britain would, in it's conſequences, bring about, in all other parts of America, the ſame independancy on the other nations of Europe. Such a revolution would be fatal to all Europeans, as it would bring them back to the poverty of their anceſtors, and leave in the imaginations of many of them the cravings of modern luxury.

The intereſts of the Britiſh and Spaniſh nations continue united, both in theſe diſtant views, which depend on future contingencies, and likewiſe in many of their immediate and preſent relations to the neighbouring ſtates.

France is the power, of which both nations ought to be jealous; an ambitious enterprizing Monarch, like Lewis the XIVth, would be a moſt dangerous neighbour to both kingdoms. The meaſures purſued by Oliver Cromwell, and by ſome of our Kings, which raiſed France, and ſunk

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the power of Spain, are now perceived to have been contrary to the true intereſts of the Britiſh monarchy. Beſides their common danger, to be apprehended from France, the relative grandeur of England, and of Spain, depends on preſerving the general balance of power between the ſtates of Europe, and the particular balance that ſubſiſts among the Republics and Princes of Italy. The liberty of the Dutch, of the Swiſs, and of the Hanſe Towns, and the remains of the conſtitution of the German empire, ſeem to be objects of great conſequence in the ſcale of power, according to which the Britiſh and Spaniſh monarchies are to be conſidered.

The harmony, and national union, eſtabliſhed between them, would be the ſafeſt barrier againſt any ambitious deſigns of the court of France; it would have an influence in ſettling the trade of the Engliſh in Portugal; it might tend to depreſs the inſolence of the piratical ſtates of Africa, whoſe corſairs have often infeſted the coaſts of Spain; and it might be a kind of baſis, on which the liberty of Europe, that is, the independancy of the different powers, might ſafely reſt. For if thoſe powers are convinced that the Engliſh do not deſire to make conqueſts on the continent of Europe, nor the Spaniards to extend their dominion beyond the Pyrenean mountains, ſuch a diſintereſted ſyſtem will give weight to their joint negotiations, and gain the confidence of other nations.

The principal objection to the plan of a laſting alliance may ariſe from the wars between England and Spain, and the almoſt continual hoſtile diſpoſitions that have appeared, ever ſince the Princes of the Bourbon family aſcended the Spaniſh throne. This objection makes it neceſſary to explain in what manner thoſe wars were brought on; which

was

was by a ſyſtem of policy, that was foreign and contrary to the true intereſts of the Spaniſh nation. The ſubſerviency of the Court of Madrid to the councils, or rather mandates, of the French, ceaſed on the death of Lewis XIV, and the Spaniards began to return to a ſenſe of their own importance, and their natural jealouſy of powerful and ambitious neighbours: but their Sovereign Philip V, either from falſe ideas of Chriſtian perfection, or from weakneſs of body, or mind, gave up the reins of government into the hands of his ſecond conſort. She was daughter of the Duke of Parma, and, although married to the King of Spain, yet her mind continued all Italian. It is a principal point of Italian patriotiſm, to deliver Italy from a foreign yoke, and particularly from the dominion of the Germans; and this the Queen was ambitious of accompliſhing. She had another inducement for undertaking a war in Italy, which perhaps influenced her ſtill more powerfully, and this was the providing kingdoms, or independant ſovereignties, for all her ſons. Thus the ambition of the Italian Princeſs, and the fondneſs of the mother, overcame the ſenſe of duty of the Queen, who directed the government of a great nation; for the wars were carried on, and the young Princes have been ſupported, at a great expence of blood and treaſure, without a proſpect of advantage to the people of Spain. And as natives might be leſs active and vigilant in projects that were detrimental to their country, the Queen appointed Alberoni, an Italian cardinal; Riperda, a Dutchman; and other foreigners, for her miniſters.

The deſigns of the Queen were contrary to the political views of the Engliſh, and the ſyſtem of the great alliance formed by King William; but coincided with the intereſt of France; not only becauſe, by theſe means, the court

of

of Spain became united with, and dependant on the French, for the accompliſhment of thoſe deſigns, but likewiſe, becauſe the ſettlements on the Spaniſh Princes were to be made by driving the Auſtrians out of Italy. So by entering into the views of the Queen of Spain, the French gained a rich ally, and at the ſame time weakened a powerful rival.

On the death of Philip V, the thoughts of making conqueſts in Italy were at an end; for his ſon by his firſt Queen, Ferdinand VI, who ſucceeded him, loved the Spaniſh nation, ſeldom ſpoke any other language but the Spaniſh, and employed none but Spaniſh miniſters. As King Ferdinand had no children, the Dowager Queen, whoſe ſons were to ſucceed to him, had a ſtrong party in the court; but neither her influence, nor all the French intrigues, could bring him into the war againſt England; though they might prevent that union with the Engliſh, to which a diſcerning and truly patriotic King of Spain will always be inclined.

Ferdinand VI dying without iſſue, the kingdom of Spain devolved to the Queen Dowager's eldeſt ſon, Don Carlos, then King of Naples. He was, by former tranſactions, already diſpoſed to join in the French intereſts; but the miniſtry of Verſailles propoſed binding him in a ſtill cloſer union with France, and, for this purpoſe, they are thought to have ſet before him the proſpect of himſelf or his deſcendants ſucceeding to the French monarchy, on failure of male iſſue of the elder branch of the Bourbon family. The late Dauphin was then in a very infirm ſtate of health, and his ſons were repreſented by Dr. Tronchin, as it is ſaid, and the French phyſicians, as perſons of a weakly conſtitution, not likely to live, or to leave poſterity.

rity. On this a Family Compact was agreed upon between the two Monarchs; by the ſecret articles of which it is ſuppoſed to have been ſtipulated, that the Spaniſh branch of the Houſe of Bourbon ſhould ſucceed to the Crown of France, for want of male deſcendants of Lewis XV. The name of Family Compact, given to the treaty, indicates ſome regulations in regard to family ſucceſſions, and would be an improper title, if there were no other articles in the treaty, but thoſe which have been announced to the public. The reaſon of the articles which relate to the ſucceſſion being kept ſecret is very obvious; becauſe they are a violation of the treaty of Utrecht; in which Philip V renounced, in the cleareſt manner, for himſelf and his deſcendants, all future claims and pretenſions to the kingdom of France. The French miniſter, Mr. De Torcy, endeavoured to evade that abſolute renunciation, as may be ſeen in his letters to Lord Bolingbroke; but the Engliſh miniſtry inſiſted upon it; and indeed it was the moſt important point that was obtained by all the ſucceſſes in Queen Anne's war, which was undertaken to prevent the dependancy of Spain on the Court of France; whereas the intent of both the ſecret, and the avowed articles, of the Family Compact, is to eſtabliſh that dependancy.

That there are ſecret articles, relating to the Bourbon Family, may be inferred, not only from the title of the treaty, but likewiſe from thoſe articles that have been made public; becauſe the two Sovereigns declare no other motives in thoſe public articles, but their mutual regard for each other, and for the honour of their family; motives, which can only relate to themſelves, and not to the commerce or mutual naturalization of their ſubjects. For it would be too humiliating to mankind, and debaſing the dignity of

human nature, to ſuppoſe that no attention is to be given by Princes to the well-being of the people they govern, or that the lives and fortunes of millions are of no other conſequence in the eſtimation of their Sovereigns, than as they contribute to the grandeur of a Monarch, and the glory of a Royal Family: and I am willing to imagine, that ſome thoughts concerning the happineſs of their ſubjects are expreſſed in the ſecret parts of the treaty.

The two Monarchs had an example of the inordinate deſire of family greatneſs in their anceſtor Lewis XIV; who, after the death of the laſt King of Spain of the Houſe of Auſtria, was adviſed by his council to abide by the diſpoſitions made in the partition treaty, and which would have been much more advantageous to the French nation, than to have acquired for Lewis's grandſon, the Duke of Anjou, the whole ſucceſſion of the Spaniſh monarchy, under the will of the then late departed King of Spain; but Lewis determined on what he thought more glorious for his family, though it involved Europe in a long and bloody war, which brought his own kingdom to the brink of ruin. This ſentiment was ſo prevalent in the mind of the French Monarch, that he alleged in a manner no other motive but his own glory, for the war againſt Holland in 1672. And he was offended at one of his ſubjects, who, in ſome public harangue, ſpoke to him about the intereſts of France, and the well-being of the ſtate; becauſe it was his will and pleaſure, that Frenchmen ſhould have no other political principles but an enthuſiaſtic zeal for the glory of their Sovereign. The Engliſhman's love of his country, and loyalty to his King, are founded on more rational principles, and more honourable to human nature. Thoſe two duties are happily united, by our having a Sovereign, who has

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no intereſts that are diſtinct from thoſe of the Britiſh nation, and whoſe family connections engage him in no wars or treaties that are prejudicial to his ſubjects, but who conſiders the peace and happineſs of all his people as the ſole end and glory of his reign.

Preparations were made for the Family Compact, by the French King's giving up the pretenſions of his ſon-in-law, Don Philip, and of his grandſon, the preſent Duke of Parma, to the kingdoms of Naples and Sicily. The eventual ſucceſſion to thoſe kingdoms was ſettled on them by the treaty of Aix-la-Chapelle, upon the contingency of Don Carlos, the then King of Naples, becoming King of Spain; but the French conſented, that the Spaniſh Monarch might deprive his own brother of that ſucceſſion, and afterwards his nephew (whoſe mother was daughter to the preſent King of France), and ſettle the kingdoms of Naples and Sicily on his third ſon.

In order the more to cement the union propoſed to be eſtabliſhed by the Family Compact, and that the French Court might give farther proofs of ſincerity to the King of Spain, the Duke of Orleans, who is next in ſucceſſion to the crown if the Spaniſh branch is excluded, and the other Princes of the blood, were deprived of that ſhare, or influence in the French government, to which, by their birth, and by the cuſtom or conſtitution of the kingdom, they have been generally underſtood to be entitled. The lowering the dignity and importance of thoſe Princes in the opinion of the people of France may be conſidered as a part of the ſyſtem of the Family Compact; and perhaps for the ſame motives the parliaments, or great courts of judicature, have been diſſolved, and the patriotic lawyers baniſhed or impriſoned; as ſuch perſons may be thought

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to be inclined to maintain the validity of Philip V's renunciation, and likewiſe the ſpirit and intent of the Salic Law, which means to exclude foreign Princes from inheriting the Crown of France.

The Spaniſh Monarch has, in like manner, baniſhed or diſgraced all thoſe who were thought to diſapprove of the Family Compact, and French ſpies are employed in moſt of the conſiderable towns of Spain, to watch the diſaffected to this new projected union with France. Theſe proceedings ſeem to reſemble the conduct of Auguſtus, Anthony, and Lepidus; who gave up their private friendſhips, and ſacrificed their particular connections, to the ſyſtem of the compact of the Roman Triumvirate. The King of Spain has gone much farther; for he has made a kind of holocauſt, or whole burnt-offering, of all the intereſts of the Spaniſh nation, at the ſhrine of family ambition. He joined the French in the war againſt England, and ruined his army in Portugal; his fleet was deſtroyed at the Havanna; and, after the taking of that place, all Spaniſh America lay in a manner open, and almoſt defenceleſs, to the conquering fleets and armies of Britain.

Beſides theſe involuntary loſſes, the Spaniards were, in conſequence of the Family Compact, to loſe their independancy, their cuſtoms, their manners, their language, their dreſs, and become Frenchmen; in order that their Sovereign might be looked upon as a native of France, and be acceptable to the French nation. Moreover the Spaniards, in a courſe of years, muſt, according to this plan, loſe their trade and their wealth. For the trade and wealth of Spain, and Spaniſh America, being equally open to the French as to the Spaniards themſelves, the

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French, being more numerous, more active and induſtrious, as well as more ſupple and inſinuating, will, in time, monopolize the Spaniſh commerce, to the great diſadvantage of Spain, and of all the trading nations of Europe, who have hitherto ſent their manufactures, and had a ſhare in the Spaniſh trade. The French will want few manufactures, but their own, for ſupplying the conſumption in Spain and Spaniſh America; or they will have Eaſt India goods ſent from Manilla, in greater quantities than at preſent, rather than let their European neighbours come in for a part of the wealth of the Spaniſh Weſt Indies.

By ſome late edicts of the King of Spain, the ſale of wool and of raw ſilk is ſo reſtrained, that the whole trade in thoſe important articles may ſoon be monopolized by French factors; and, what is aſtoniſhing, the manufactures of Spain are diſcouraged by the government, if they interfere with thoſe of France. Theſe are ſome of the effects of the Family Compact; ſome others may be leſs perceptible at preſent, on account of the diſorder in the French finances, and the ambitious enterprizes of the Northern Powers. It is difficult to form reaſonable conjectures of what may be the future conſequences of this extraordinary treaty; becauſe there are but few treaties or tranſactions, in the hiſtory of former times, to which the Family Compact has any reſemblance.

The public articles of the Compact, in as much as they provide for the mutual naturalization of the ſubjects of both kingdoms, and the unnatural coalition of the power and intereſts of the two nations, which in themſelves are very oppoſite, ſeem to indicate a latent deſign, that the two kingdoms ſhould be governed by one Sovereign, if the ſucceſſion to both ſhould devolve on the ſame perſon. If

we contemplate the articles on another ſide, and as they announce no other motives for this convention but the private affections of the two Monarchs for each other, and for the honour of their family, they are plainly taken from the ſyſtem of Eaſtern deſpotiſm; according to which, the ſubjects, and all that belongs to them, are conſidered as the mere property of the Sovereign. And indeed ſuch a vaſt empire would ariſe from the union of France and Spain under one Sovereign, as, in the opinion of the author of the Spirit of Laws, would require that kind of arbitrary government, under which there are no intermediate powers; ſuch as the immunities of the clergy, the privileges of the nobility, and the franchiſes of different orders of citizens; all which, according to that ſyſtem, muſt be annihilated, and all power and honours made to depend on the abſolute and immediate will of the deſpot. Mr. Monteſquieu has forewarned his countrymen againſt this revolution in their government, and againſt the deſire of greatly extending the dominion of their Sovereign; which, he has foretold, would be the cauſe of ſuch a change in the conſtitution of the French monarchy.

The plan alſo of the ſecret articles of the Family Compact, on the hopes given to the Spaniſh Royal Family of one day ſucceeding to the Crown of France, was probably taken from Eaſtern notions, and from a ſimilar piece of policy of the Turkiſh Emperors; who have brought, and long retained, the Crim Tartary, in a ſtate of vaſſallage, by a Family Compact with the Cham or Sovereign of that country; by which it was agreed, as Mr. Knowles informs us in his Hiſtory of the Turks, *that the Turkiſh empire, for want of heirs male of the Othman family, is aſſured, and as it were entailed, unto the Tartar Cham.* The Turkiſh Sultan

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and the Tartar Cham being deſcended from one common anceſtor, the Cham looks upon the Sultan as his Chief, or the head of his family, and by primogeniture inheriting the rights of fatherhood from their patriarch or firſt parent.

There is nothing that has contributed more to miſguide both kings and ſubjects, in their ideas of civil government, than confounding the duties of the child with the duties of the ſubject, by a fancied alluſion between the power of the father and the power of the magiſtrate. For as all right and property is underſtood to be in the father, and the child has only the uſe of what the father allots for his ſuſtenance; ſo, according to theſe principles, it is contended, that the Sovereign is the ſole proprietor, and that the ſubject has only what the civilians call the *uſus fructus*, during the will and pleaſure of the patriarchal magiſtrate.

From theſe miſconceived notions are derived the Family Compacts, and all thoſe treaties which are contracted on other motives than the well-being of the people. The Othman Family Compact has long rendered the Crimea and the Crim Tartary dependant on the Turkiſh Emperor; but yet it may happen that the Bourbon Family Compact may not be attended with the ſame conſequences in regard to Spain, as the wealth, the ſituation, and other circumſtances, of the Spaniſh and Tartar nations, are very different. The Spaniards have already reſiſted againſt one badge of ſlavery, the wearing the French dreſs; and there are many events that may fruſtrate the intent of the French Family Compact. The three ſons of the late Dauphin are alive, notwithſtanding the prognoſtics of the phyſicians. If they have male iſſue, it may throw the proſpect of inheriting the kingdom of France at ſuch a diſtance, as to be no longer an object of attention to the Princes of the Spaniſh

Royal

Royal family. Moreover, they may diſcover, that the will of Kings, however irreſiſtible in their life-time, is often ſet aſide after their death; and that the law of ſucceſſion to the kingdom of France, eſtabliſhed by the preſent Monarch, may be as little regarded as the laſt will of Lewis XIV.

The neighbouring Powers would, for many reaſons, oppoſe the ſolemn and public renunciation, made in the treaty of Utrecht, being annulled by a ſecret convention. The French, on many occaſions, have been remarkable for their averſion to be governed by foreigners; which has been prevented, in regard to the ſucceſſion to the Crown, by their Salic law. It is true, the letter of that law only excludes females from inheriting the kingdom, but the reaſon of it, or the true cauſe for continuing that antient regulation down to the preſent time, ſeems to be, becauſe the Princeſſes marry into foreign families, and their children would be ſtrangers to the genius and manners of the French nation; which, in the perſon of their Sovereign, would be very diſagreeable to them. It cannot be for any ſuppoſed imbecility in the ſex; becauſe the Dowager Queens have governed during the minority of their ſons, and there are few Courts where the women have had greater influence. The males alſo have been excluded, who claimed in the right of females, as was the caſe of our King Edward the Third. The oſtenſible or law-reaſon given was, that as the Queen his mother could have no right, ſhe could tranſmit none to her ſon; but the true reaſon ſeems to have been, that he was conſidered as an alien by the generality of the French nation; and the Spaniſh Princes would probably meet with the ſame oppoſition in the minds of the people. It may alſo happen, that, if the preſent King of

Spain

Spain is not influenced by a view of the many advantages that would accrue to the Spaniſh monarchy by a laſting alliance with England, ſtill a ſucceſſor may ſee his intereſts in a different light, or he may be ſwayed by the ſentiments of the moſt diſcerning part of his ſubjects: for the councils of the Sovereign, even in the moſt abſolute governments, are ſooner or later affected by the general ſenſe of the nation.

This is the principal reaſon for addreſſing the public on this ſubject; becauſe the merchants and others, who have an intercourſe with the Spaniards, may have frequent opportunities of ſuggeſting what is here alleged, and many other motives that may occur to them, for fixing a kind of national complaiſance and good underſtanding between people who can become ſo many ways benefactors to each other. If unfortunately a war ſhould break out, in purſuance of the ſcheme formed by the Family Compact, ſtill the good will of the Spaniards might be cultivated, by compaſſion ſhewn to thoſe who may be conquered or made priſoners, and by other acts of humanity, to which Engliſhmen are often well diſpoſed. We might alſo repreſent to the Spaniards, that it was againſt the King, not againſt the Spaniſh nation, that we carried on the war; in a manner ſomewhat ſimilar to the war of the King of Syria againſt Ahab King of Iſrael. The Syrians were ordered, not to conſider the Iſraelites as their enemies, but to direct their force againſt Ahab their King, who had been deluded by his falſe prophets. So we may aſſure the Spaniards, that we are ever deſirous of peace and harmony with them, and that we conſider their King, as he ſeems to conſider himſelf, not as the head and repreſentative of their nation, but as a Prince of the Bourbon family, who inherits the

Spaniſh monarchy as a proviſion made for a younger branch of the Bourbons; or, as the French would expreſs it, *La monarchie d'Eſpagn n' eſt que l'apanage d'un cadet de la maiſon de Bourbon;* but that we have no enmity againſt the people of Spain, and no ambition to poſſeſs any territory they are maſters of; that we are ſenſible that the empires of Peru and Mexico would be our ruin, and the poſſeſſion of them would probably depopulate our country ſtill more than it has the ſouthern provinces of Spain, as our extenſive navigation, and the nature of our government, will not admit of the ſame reſtraints againſt emigrations as are enacted in Spain; from whence no perſon can go to America without the King's licenſe. We might add, that we expect no ſubjection or ſubſerviency on the part of Spain, but that each nation might treat according to the dignity of a ſovereign and independant ſtate; that we aſk for nothing of the Spaniards but their friendſhip, and a mutual, well-regulated commerce, beneficial to both nations.

The ſettlements in Falkland's Iſlands, in Florida, and on the River Miſſiſippi, may be looked upon as precautions againſt the too apparent intentions of the Family Compact, and the warlike preparations of the Court of Spain. If the Engliſh nation and commerce were treated in a friendly manner, and according to that rank, in which a true regard to the intereſts of the Spaniſh monarchy ought to place them, the Spaniards might depend upon both the government, and the ſubjects of Great Britain, contracting ſentiments of reciprocal benevolence; and our naval power, which is now a ſubject of alarm and jealouſy, would then be the protection of the vaſt Spaniſh American empire.

England has engaged in wars, and ſpent her ſterling millions, on the moſt diſintereſted principles of heroiſm; there can then be no doubt, but that our brave countrymen would exert their ſtrength in favour of a nation, from whoſe alliance and commerce they would draw great and perpetual advantages.

INTRODUCTION.

Of the moſt Southern Part of AMERICA, *deſcribed in the* MAP.

I DO not purpoſe to give an account of the kingdom of Chili, as Ovales has given an account of it already; but ſhall confine myſelf to thoſe parts I have ſeen, and to thoſe that are leaſt known in Europe.

The ſeacoaſt in the map is, for the moſt part, taken from Mr. D'Anville's map of South America, as improved by Mr. Bolton; Falkland's Iſlands, from the lateſt diſcoveries; and the Straits of Magellan, from Mr. Bernetti's map, who was chaplain in Mr. Bougainville's ſquadron.

I have made ſome alterations in the eaſtern ſeacoaſt, which I viewed in the year 1746; and about Cape St. Anthony, where I lived ſome years. In the deſcription of the inland country, I have in general followed my own obſervations; having travelled over great part of it, and traced the ſituation of places, and their diſtances, with the rivers, woods, and mountains. Where I could not penetrate, I have had accounts from the native Indians; and from Spaniſh captives, who had lived many years amongſt them, and afterwards obtained their liberty. Among many others, from whom I had my information, was the ſon of Captain Manſilla, of Buenos-Ayres, who

was ſix years priſoner among the Tehuelhets, and who had travelled over the greateſt part of their country; and likewiſe the great Cacique Cangapol, who reſided at Huichin, on the Black River. I have endeavoured to draw his likeneſs, as well as I could by memory. His figure and dreſs are repreſented on the map, and thoſe of his wife Huennee. This Chief, who was called by the Spaniards the Cacique Bravo, was tall and well-proportioned. He muſt have been ſeven feet and ſome inches in height; becauſe, on tiptoe, I could not reach to the top of his head. I was very well acquainted with him, and went ſome journeys in his company. I do not recollect ever to have ſeen an Indian, that was above an inch or two taller than Cangapol. His brother, Sauſimian, was but about ſix feet high. The Patagonians, or Puelches, are a large bodied people; but I never heard of that gigantic race, which others have mentioned, though I have ſeen perſons of all the different tribes of ſouthern Indians.

All my own obſervations, and my inquiries of other perſons, oblige me to repreſent the country a great deal broader, from eaſt to weſt, than it appears in Mr. D'Anville's map; which I am not able to reconcile to the relations of the Indians, nor to what I obſerved myſelf, with reſpect to the diſtances of places. Even in the Spaniſh country, he is I think miſtaken, in making the diſtance between Cordova and Santa Fe forty leagues leſs than it is in reality. The road is an entire plain, with not ſo much as a hillock, between theſe two cities; yet no poſtboy will undertake to go it in leſs than four or five days; and the poſtboys, in that country, generally travel twenty leagues or more in a day.

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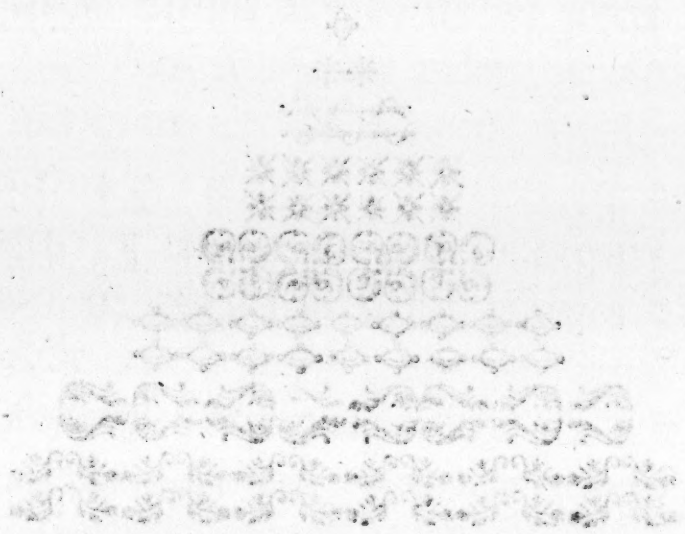
The journey between theſe two cities I have myſelf taken four times, as well as between both of them and Buenos-Ayres.

I do not believe that any able perſon has made an obſervation of the longitude in theſe parts, to be depended upon, in order to fix the difference of meridian of theſe places of the ſouthern hemiſphere. And the miſtakes of geographers, in repreſenting this country narrower than it really is, may be owing to the difficulty of keeping a true reckoning in ſailing round Cape Horn; which is occaſioned by the velocity and variety of the currents: A particular account of which may be found in the Engliſh tranſlation of Don Ulloa's Voyage to South America, vol. II. b. iii. c. 2.

CHAP.



CHAPTER I.

Of the Soil and Produce of the moſt ſouthern Part of AMERICA.

THE diſtrict of the city of St. Jago del Eſtero, in the province of Tucuman, is a flat, dry, ſandy ſoil. The greateſt part of it is covered with thick woods, which begin at fifty leagues to the ſouth, and reach to the diſtrict of Tucuman, which is thirty leagues to the north of St. Jago. They extend to the eaſtward of the Rio Dulce, near twenty miles, and, to the weſtward, as far as the Chaco, which is above ſixty miles.

There are ſo few open ſpots in this diſtrict, and thoſe which are open ſo frequently overflowed by the rivers Dulce and Salado (the ſweet and ſalt rivers) that the inhabitants are obliged to fell the woods, to get ſufficient ſpace to ſow their chacras. Behind the woods, to the eaſtward, towards the mountains of the Rioia, and thoſe of the vale of Catamarca, are vaſt plains, where there is plenty of paſture, but without any freſh water whatſoever, except what is collected in lakes in rainy ſeaſons; and when theſe fail, there is great danger of periſhing with thirſt, in travelling over them. The great number of croſſes which have been erected, and are now to be ſeen in theſe plains, are proofs,

how many have fallen a prey to their raſhneſs, in venturing upon ſo hazardous a journey. This vaſt country extends to near eighty leagues, from the mountains of Cordova to thoſe of the vale of Catamarca, and is called the Traveſia of Quilino and Ambergaſta.

Notwithſtanding theſe diſadvantages, the ſoil is not unfruitful, when duly cultivated, and produces water and muſk melons, of a prodigious ſize, and the beſt flavoured of any that grow in theſe countries. Thoſe of Tucuman are larger, but, from the extreme moiſtneſs of the ſoil, are not ſo well taſted. Corn is alſo raiſed here in great quantities, and ſent to Cordova and Buenos-Ayres. Cotton thrives very well; and indigo was formerly a great commodity in this country, but, through the neglect of the inhabitants, is entirely loſt. A ſmall quantity of cochineal is gathered from a kind of low, thorny opuntia, that ſpreads itſelf upon the ground, and grows wild in the woods; and much more might be taken, if it was cultivated, and prepared in the ſame manner as in Quito, and other parts of Peru. The ſoil, with due care and cultivation, will alſo produce peaches, figs, and dates.

The fruits which grow wild are the algarrova, the miſtol, the channar, and the molie; with ſome others of leſſer note.

The algarrova is a large tree in this country, about the bigneſs of a middle-ſized oak. It's timber is ſtrong, durable, and largely grained. It's leaves are ſmall and ſcalloped; many of them growing together on one common ſtalk, near and oppoſite to each other; ſo that ten or twenty of them ſeem to compoſe one leaf, as in the ſpruce pine. It's flowers are ſmall, of a faint white colour, and grow in cluſters, like currants, but ſmaller and thicker.

Theſe

Theſe are ſucceeded by large, long pods, like thoſe of peas, but not ſo broad. They are of two kinds, white and black; the latter is narrower, but ſomewhat ſweeter. Before it is arrived at maturity, it is green, and has a ſtrong aſtringency, and a remarkable roughneſs on the tongue; but when it is ripe, has an uncommon ſweetneſs, and a ſtrong, unpleaſant ſmell, like that of bugs. This tree grows in very great plenty, and is a kind of ſweet acacia, being like to the acacia arabica. The inhabitants make a conſiderable harveſt of the fruit, which is a great part of their ſuſtenance. They reduce it to flour, and ſometimes mix it with that of Indian wheat: when diluted with cold water, they call it anapa. The flour alone, which is very gummy, and ſticks together, they preſs into cakes, or ſquare boxes, and preſerve it for food: this they call patay. Of the pods bruiſed they make a very ſtrong drink, or chica, by letting it ſtand, from twelve to twenty-four hours, infuſed in a ſufficient quantity of cold water; in which time it ferments, becomes very ſtrong and heady, and occaſions heavy drunkenneſs. A great quantity of proof ſpirit might be drawn from this chica; but the inhabitants are not ſufficiently ſkilful for that purpoſe. More to the ſouthward, this tree does not grow ſo large, and in the country of the Tehuelhets, it dwindles to a ſmall ſhrub, not more than a yard in height. I have ſeen the fruit of this tree given, in conſumptions ariſing from profuſe ſweats, and hectics, either in patay or chica, with great ſucceſs; nor are thoſe diſorders common among the people who uſe it for food.

There is another ſpecies of this kind of tree, which I take to be the true acacia of the Arabs. It's leaves are like thoſe of the algarrova, but the flower and fruit are very different. The flowers are of a fine yellow colour, very

ſmall,

ſmall, grow together in a round heap, and have a very aromatic ſmell. The pods are thicker, very black, with ſeeds like lentils, but harder. They have a gummy quality, a ſtrong, aſtringent taſte, and, with copperas, make a black ink, dying cloth and linen black; for which purpoſe they are uſed by the inhabitants. The wood is more firm, and it's colour is of a deeper red, than that of the algarrova, and it weeps a gum, exactly the ſame as the common gum arabic.

There is a third ſort, that is not ſo lofty, whoſe pod is of a dull red, inclining ſomewhat to brown; it is neither aſtringent nor ſweet; but the natives make a chicha of it, with which they cure themſelves of the *lues venerea*. It's operation is ſudorific, and I have ſometimes known cures performed by it, which in England would have required a ſalivation.

I have alſo ſeen a fourth kind of theſe pods, which came from the Chaco, and were much larger and ſtronger, and their colour was of a deeper red, than any of the former. They were very aſtringent and balſamic, had a ſtrong ſmell, like cypreſs wood, and were the fruit (as the miſſionary who brought them aſſured me) of a large, thorny tree, without leaves. I believe that they are balſamic, aſtringent vulneraries, and might be of great uſe in phyſic, at leaſt in outward applications.

The miſtol is, in this country, a low, knotty, crooked tree; in hotter countries it grows taller and more ſtraight; and in the colder parts, to the ſouth of St. Jago, it does not grow at all. The Indians uſe it for their lances, it being a very heavy and tough wood. It bears a fruit of a red colour, as big as a cheſnut; the cortical part of which is very thin, and it contains a large, hard ſtone. The natives eat the rind,

rind, and the ſmall quantity of fleſh that is under it, and likewiſe make a chica of it, which is very ſweet.

The channar, in the warmer climates, is a thick, tall tree, though not ſo large as here, more to the ſouth. It's branches are very crooked and thorny. It's trunk is always green, and has a thin bark, like parchment, that dries, peels off, and is ſucceeded by a new one. It makes good fire and charcoal. It's wood is hard and firm, inclining to a yellow colour. The Indians uſe it chiefly for ſtirrups, though it ſeems capable of other uſes, ſuch as building, &c. It's leaves are ſmall and oval; it's fruit is like that of the miſtol, though leſs; neither is it ſo ſweet, or of ſo red a colour. It's uſes are the ſame as thoſe of the miſtol.

The molie is a great tree, not to be found to the ſouth of the Province of Tucuman. The timber of this tree is of a very fine grain, and extremely beautiful; but of little uſe, on account of it's being ſo very ſubject to be worm-eaten. There are two ſorts of it; one, which has a leaf of the bigneſs of a bay leaf, and bearing a reſemblance to it; the other is exactly the ſame, only ſmaller. They are both evergreens, and their leaves, when bruiſed, ſerve to tan the fine goatſkin leather, made in this country. Their trunks weep a conſiderable quantity of gum, which is uſed as incenſe, being very odoriferous. That with the larger leaves bears great plenty of a black fruit, which, when ripe, has a ſkin of a very light blue colour, almoſt white. It is about the ſize of a currant, and many of them grow in a cluſter, like cherries. They are even ſweeter than the algarrova; and, being boiled in water, they produce an extract or ſyrup, very ſweet, and hot in the mouth; being ſteeped in water, they make a chicha, much ſtronger than that of the algarrova, both in taſte and ſmell. The drunken-

neſs it occaſions generally laſts two or three days, and gives a wild, glaring appearance, to the eyes of thoſe who are intoxicated with it: a certain proof of the ſtrength and quantity of the ſpirit it contains.

There are many other very beautiful and uſeful trees, and of a vaſt height, that grow chiefly in the deep vales, and breaks of the high mountains: among which are the white and red quiabrahacho, the viraro, the lapacho, the cedar, the timbo, the wild walnut-tree; together with the laurel and the willow. Theſe laſt grow there very tall and thick, but are not of much uſe.

The white and red quiabrahacho (or break-axe) ſo called from their extreme hardneſs, grow in the woods, in the plain countries northward of Cordova. In St. Jago they grow to the height of eight or ten yards, very ſtraight, and proportionably thick. The former of theſe trees has leaves reſembling thoſe of our box, but ſomething larger, with a ſharp, thorny point: the wood being alſo like boxwood, but of a red colour at the heart. It is very good timber, of a fine grain, but very brittle, hard to work, and exceedingly heavy. The latter is a different kind of tree. It's leaves grow in the manner of thoſe of the yew tree; it is more lofty and heavier than the white quiabrahacho; and it's timber is as red as blood, and can only be worked while it is green; for after it has been kept ſome time, it becomes ſo very hard, that no tool can touch it. In hardneſs and colour it bears ſo ſtrong a reſemblance to red marble, that it is a difficult matter to diſtinguiſh them.

The viraro affords a wood of a white colour, like our elm, and is uſed for beams, or any other ſuch purpoſes. It is very durable, and is eaſy to be worked.

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The lapacho is one of the moſt valuable timber trees of theſe countries. I never ſaw it growing, but have often ſeen large beams, &c. of it, of eight or nine yards in length, which were to be ſent into Spain, for the uſe of their oil-mills, to cruſh the olives. The timber is of a duſky, green colour, has a good grain, and is not ſo brittle as the quiabrahacho, but is very hard and heavy.

The cedars are like ours. The timbo is a kind of coarſe cedar, which grows on the banks of rivers.

The wild walnut-trees are very large and lofty. I have ſeen ſome that were brought, worked and ſquared, from Tucuman, which meaſured twelve yards in length. They bear no fruit, and their leaf is like that of our walnut-tree, but ſomething bigger. In ſome of the deep vallies among the mountains, I have ſeen cedars and wild walnut-trees, that I judged might meaſure from fifteen to twenty yards in height, as ſtraight as an arrow. All theſe grow wild; with many other excellent timber trees, almoſt all of which bear thorns. Among which it may not be improper to mention the lanza; ſo called, becauſe of this the natives make ſpears and lances. This tree is of a yellow colour, very ſtraight, is excellent timber, and makes the beſt axle-trees for carts and coaches.

The inhabitants cultivate many fruit trees which grow wild in Paraguay, as lemons, and oranges both ſweet and ſour. Peaches, both cultivated and wild, are in great abundance. In Cordova and Mendoza, they have apples and pears of many kinds, pomegranates, apricots, plums, and cherries. In ſome places, figs almoſt grow wild, or at leaſt with very little culture; and alſo the Indian fig. This country, in ſome parts of it, produces vines; which in Mendoza, Rioia, and San Juan, are very much cultivated;

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as alſo in the vale of Catamarca, and at Cordova, where there are ſome few vineyards. The wine which is produced is partly for private uſe, and partly to ſell at Buenos-Ayres, Tucuman, Salta, Injuy, &c. This commodity is ſometimes very cheap, and would be much more ſo, was it not for the heavy taxes it pays, in the cities to which it is ſent.

Corn, and almoſt all manner of grain, is cultivated, and flouriſhes, in the juriſdictions of Cordova, St. Jago, and Rioia, when it can be watered; and likewiſe in Buenos-Ayres and Santa Fe, if the year is not too dry. This article might be in great plenty; and very great quantities might be produced more to the ſouth; but the Indians do not ſow. The Moluches alone clean the earth a little, without ploughing, and ſet as much as they are able to cut with their knives. In Tucuman, the country is too moiſt for corn; but the inhabitants gather great crops of maize, or Indian wheat, which they exchange for corn with thoſe of St. Jago.

One of the chief articles of commerce at St. Jago is wax and honey; which are found, in great plenty, in the vaſt woods on the other ſide of the river Salado. Great quantities of theſe commodities are taken from the hollow parts of decayed trees, and ſold all over the neighbouring provinces. There is likewiſe a kind of honey, called alpamiſqua, made by a very ſmall bee. It is worked in holes under ground, in ſtony countries; it's taſte is a four ſweet; it is very diuretic, and extremely good for the ſtone and gravel.

Another, and a very conſiderable product of this country (though as yet unnoticed) is ſalt petre; which might be gathered in vaſt quantities, if diligently attended to; as there is an immenſe tract of ſalt territory, of about two hundred

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or two hundred and fifty leagues in length, and from forty to fifty leagues wide. It begins at about twelve leagues to the north of the mountains of the Vuulcan, and extends itſelf in breadth to Cape St. Anthony. It takes in all the juriſdiction of Buenos-Ayres, and the ſouth and weſt ſide of the river of Plata, and, leaving Cordova to the weſt, runs through all the territory of Santa Fe, as far as the city of the Corientes, at the junction of the famous rivers of Paraguay and Parana. It's breadth is here ſo very extenſive, as to comprehend all that part of the diſtrict of St. Jago, which lies to the weſt of the river Dulce, and all the plain country of Rioia, as far as the limits of the vale of Catamarca. This is evident, from the brackiſh taſte of all the brooks and rivers which paſs through this ſalt ſoil; whoſe waters are not fit to be drunk, till they enter the Parana. All the ſprings in this great tract of country are more or leſs ſalt. But the rivers which flow from the mountains of Cordova, Tucuman, Choromoros, and Anconquixa, are excellent water where they firſt break forth, and continue ſo for many leagues; when they either reach the Parana, or are ſwallowed up in the ſalt lakes. A conſiderable quantity of ſalt is made of the earth, for private uſe, in the city of the Aſſumption, in Paraguay; but it appears in the greateſt plenty in the neighbourhood of the Rioia and St. Jago. After a ſhower of rain, the earth becomes white with the ſaltpetre, and is extremely chilling to the feet. It may then, with a bruſh or a feather, be gathered in great abundance, with very little earth; as likewiſe by taking the rain water from the lakes. The people of theſe parts gather little more than what they uſe for the making of gunpowder; which is prepared chiefly for their feaſts. I have frequently bought ſmall quantities of it, of about twenty pounds

weight, coarſely purified from the filth; all in ſmall cryſtal cylinders, without any cubes; which proves that it is unmixed with ſal gem; which our ſaltpetre is not ſo free from. This diſcovery might be attended with great advantages, if proper attention was paid to it; as the ſaltpetre might be carried in boats, by the river Salado, to Santa Fe, and from thence, by the Parana, to Buenos-Ayres.

The greateſt commerce of this country is that of cattle. There are every where very numerous flocks of ſheep; and, at my firſt going thither, the horned cattle were ſo abundant, that (beſides the herds of tame cattle) they ran, in vaſt droves, wild and without owners, in the plains on both ſides of the rivers Parana, Uruguay, and the river of Plata; and covered all the plains of Buenos-Ayres, Mendoza, Santa Fe, and Cordova. But the covetouſneſs and neglect of the Spaniards have deſtroyed ſuch vaſt numbers of the wild cattle, that, had it not been for the providential care of ſome few particular people, fleſh would, at this time, have been extremely dear in thoſe parts. On my firſt arrival in this country, not a year paſſed, but from five to eight ſhips ſet ſail from Buenos-Ayres, laden chiefly with hides. Immenſe ſlaughters were made, without more gain than the fat, ſuet, and hides; the fleſh being left to rot. The annual conſumption of cattle, ſlain in this manner alone, in the juriſdiction of this one city and Santa Fe, did not amount to leſs than ſome hundreds of thouſands. Nor is the practice entirely laid aſide at this time. Yet, notwithſtanding, cattle are cheap; and, even in Cordova, bullocks are ſold for two dollars a head; but formerly they would not have been eſtimated at more than half the preſent price.

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There is likewiſe great plenty of tame horſes, and a prodigious number of wild ones. The price of a two or three year old colt is half a dollar, or about two ſhillings and fourpence; of a horſe fit for ſervice, two dollars; and of a mare, three rials, and ſometimes only two. The wild horſes have no owners, but wander, in great troops, about thoſe vaſt plains, which are terminated, to the eaſtward, by the province of Buenos-Ayres and the ocean, as far as the mouth of the Red River; to the weſtward, by the mountains of Chili and the firſt Deſaguadero; to the north, by the mountains of Cordova, Yacanto, and Rioia; and to the ſouth, by the woods which are the boundaries of the Tehuelhets and Diuihets. They go from place to place, againſt the current of the winds; and, in an inland expedition which I made in 1744, being in theſe plains for the ſpace of three weeks, they were in ſuch vaſt numbers, that, during a fortnight, they continually ſurrounded me. Sometimes they paſſed by me, in thick troops, on full ſpeed, for two or three hours together; during which time, it was with great difficulty that I and the four Indians, who accompanied me on this occaſion, preſerved ourſelves from being run over and trampled to pieces by them. At other times, I have paſſed over this ſame country, and have not ſeen any of them.

This great plenty of horſes and horned cattle is ſuppoſed to be the reaſon, why the Spaniards and the Indians do not cultivate their lands with that care and induſtry which they require, and that idleneſs prevails ſo much among them. Any one can with eaſe have, or train up, a troop of horſes; and being accoutred with his knife and lazo, or ſnare of hiderope, he has wherewith to get his livelihood; cows and calves being in great abundance, and out of their owners

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ſight; ſo that it is an eaſy matter to kill them, without being diſcovered: which practice is very much followed.

There have been various attempts towards the diſcovery of mines in this country; but they have all proved abortive. Some traces of a gold mine were diſcovered, in the juriſdiction of Cordova, in the vale of Punillia; but, after much labour and expenſe, the quantity of gold was very inconſiderable, and the undertakers were ruined. The ſame fate attended the workers of another gold mine, found near the mouth of the Plata, in the mountains near Maldonado; which was abandoned from the ſame motives as the former. About ten years ago, there was a great noiſe about ſilver mines near the mountain of Anconquixa, and at firſt ſome quantity of ſilver was obtained. With this encouragement, the governor of the province intereſted himſelf in it, notice was given of it to the King of Spain, and many expended their fortunes in the undertaking; but, after two years failure, it was given up, like the two former.

A few years ago, there was another diſcovery made of ſome ſilver mines, near Mendoza, at the foot of the Cordillera; which, after ſome trials, yielded a large quantity of ore. The undertakers were at a very great expenſe, in procuring engines, and all the other apparatus neceſſary to carry on the work; but, before I left the country, ſome very unfavourable accounts had been received concerning theſe mines: ſo that I cannot pretend to determine whether they have ſucceeded or not. Even the famous ſilver mines of Potoſi are very conſiderably diminiſhed. The quantity of ore taken from thence is decreaſed near two thirds, and the Indians who uſed to work them are almoſt all of them deſtroyed, for want of a good police; and beſides, many

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of the mines are overflowed, and are thereby rendered uſeleſs and unprofitable.

There is a great probability, that there might be found as many gold and ſilver mines, in the country of the Indian Moluches, on the eaſt ſide of the Cordillera, as have been to the weſt; but the Indians pay no attention to ſuch diſcoveries, and the Spaniards are afraid to paſs theſe mountains, to make any trial, leſt they ſhould be attacked by the Indians.

There are likewiſe, in theſe parts, various drugs; which might be very profitable, if the inhabitants thought proper to attend to them.

In the juriſdiction of Tucuman, and the city of the Seven Currents, there are great quantities of guaiacum, or holy wood, and of dragon's blood; which laſt is a very valuable commodity. It flows from the tree upon inciſion, and reſembles, upon inſpiſſation, real blood; as well in colour, as in conſiſtence. It hardens, with boiling, or after long keeping, to a kind of roſin; and becomes of a liver-colour, much darker than our officinal dragon's blood. It is likewiſe much more aſtringent.

The balſam of caaci flows from a tree upon inciſion, and is ſometimes got by boiling it's boughs, very much bruiſed. It is a hard gum, of the turpentine kind, but of a white colour, when got by boiling; otherwiſe, it is yellow and clear. It is a moſt excellent incarnating medicine for wounds, and a fine vulnerary taken internally.

Two Indians were ſeverally wounded by a narrow lance, in the epigaſtric region, juſt beneath the xiphoide cartilage. The points of the weapons came out on one ſide of the backbone; a ſmall degree higher in the one caſe than the other. What they drank iſſued immediately out of the wounds.

They ſuffered great pain, and had frequent lypothymies (or faintings) and cold, clammy ſweats. I was uſed to apply this balſam externally, mixed with deer's ſuet and marrow; but in theſe caſes, the wounds were cloſed. I gave it them internally; and they took a ſmall quantity of it, about the bigneſs of a hazel nut, three times a day, and ſometimes oftener in a leſs quantity. I had no other medicine in thoſe deſarts to give them, that could be of any ſervice in their caſe. However, they were both reſtored to a perfect ſtate of health and ſtrength; the one, in ſix weeks, the other, in about three months.

I mention theſe two caſes as very particular ones, the ſtomach having been pierced before and behind; a caſe generally eſteemed mortal by the faculty. The narrowneſs of the perforations (made by the narrow blade of a tuck, or ſmall ſword, converted into a lance) was, I imagine, the reaſon of theſe cures being ſo ſoon completed.

The balſam, or rather extract, called aquaaribaigh, is got by boiling a plant, which is a kind of ſhrub lentiſcus. In external applications, it is a good cleanſer and digeſtive, and likewiſe breeds a good cicatrix. It is very efficacious, internally, in hemorrhages, dyſenteries, and catarrhs; being an agglutinant, and an aſtringent, as well as a balſamic.

The gum iſica flows from a tree, and is gathered in Paraguay. It is called likewiſe trementine, that is, turpentine; but it ſeems to be a ſpecies of gum elemi, though much hotter; and, when applied alone, it will raiſe bliſters. It's chief uſe, in this country, is to make plaſters for the ſciatica; which it frequently cures. When tempered with an equal portion of wax or tallow, it makes a pretty good liniment of arceus; and is a good cephalic plaſter, applied with oxycroceum, to the feet; which it never fails to keep warm.

warm. This is of great ſervice to the Indians, and inhabitants in general; as they are very ſubject to obſtructions in the liver, ariſing from drinking too large quantities of cooling liquors; and theſe diſorders are attended with a great coldneſs in the feet.

The contrayerva root is in great abundance. And in ſome parts of the mountains of Cordova and Yacanto, the valerian and meum roots grow in great quantities, of a much larger ſize, and of a ſtronger ſmell, than any I have ſeen in Europe. There are roots of the valerian as thick as a man's arm. They have the ſame kind of ſmell as ours, but, as I have juſt before obſerved, much ſtronger. The leaves of the meum are very large: It grows to a yard in height. The flowers are white, and cluſter together, in a conic form, four or five inches high. It's uſe is well known, in nervous diſorders and epilepſies.

There are brought from the Guaranies two ſorts of roots, of a plant, or flag, which the natives call ſchynant; but, though they bear the ſame name, they differ very much from each other. The one has all the appearance of the common calamus aromaticus, though it is ſomewhat ſtronger, both in taſte and ſmell, and not ſo large. The other has very ſmall, round roots, about half an inch in length; very brittle, eaſy to be pounded fine, and of the ſame colour as the contrayerva. It has a very hot, ſpicy, aromatic taſte, and, when taken inwardly, is a very good medicine in all cold affections of the brain and nerves.

Ginger likewiſe grows in theſe parts. But the commodity which might turn to the greateſt advantage, if the proper methods of preparing it were diſcovered, is a kind of tea, which I found about two years before my departure from this place. It bears an exact reſemblance

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to the herb ſo called which comes from China; for, on putting ſome leaves of both ſorts into boiling water, I could not diſcover, when they were diſplayed, any difference, either in their ſhape, or the diſpoſition of their veins and fibrous parts. I found this tea plant, in very great quantities, in different vales; at the foot of the mountains of Cordova and Yacanto, near the mountains of Achala, and in the vallies of Calamochita; and I have been informed, that, nearer Peru, in Tucuman, Salta, &c. it grows in greater plenty.

It is a ſhrub, from a yard to above two yards high. It's trunk ſeldom exceeds an inch in thickneſs, and is often leſs. It has no ſuckers near the root; but many long branches. It's leaves grow by three and three, in the manner of trefoil; they are of a beautiful green, and very ſmooth. It ſhoots out a long ſpike of blue flowers, ſomething like lavender, but not ſo long, nor ſo well ſcented. To each of theſe flowers ſucceeds a ſmall huſk, each of which contains a ſeed, not bigger than a third part of a lentil, ſhaped like a kidneybean. After it is dry, on infuſing it in water, it tinges the water in the ſame manner as green tea. It's taſte and flavour are exactly the ſame, except that it is ſomewhat ſtronger, and is not ſo rough; but this difference is moſt probably owing to the freſhneſs of it when gathered, or perhaps may ariſe from the different method of preparing it, or from not drying it on copper-plates, as is ſaid to be done in China. In the drying, I could not make it become twiſted and ſhrivelled, like the oriental tea.

I found likewiſe a leſſer kind of this plant, both with reſpect to it's height, and the ſize of it's leaves.

There is yet another ſpecies of it, which grows in Chili. This has a round ſeed, without the huſk; the flowers are yellow,

yellow, and do not grow in a ſpike; and the leaf is not ſo ſmooth as that of the former, and is of a lighter green. On infuſion, it gives a deeper tinge. The taſte is much the ſame as that of the other ſort, but not quite ſo pleaſant, having a ſmall degree of faintneſs in it's flavour. The Indian name is culem. The inhabitants of Cordova call theirs alvanhacca del campo, that is, wild baſil; but this is a name given at random, to a plant, which bears no reſemblance to the baſil, either wild or cultivated; that being an herb, and not a tree.

As I and ſeveral of my acquaintance gathered ſome bags of this tea, and freely diſtributed it to many perſons, I had an opportunity of trying it's effects; and found that it created a good appetite and digeſtion, cured many headachs and inveterate apepſias (want of appetite), and anorexias (want of digeſtion), which had not yielded to any other remedies; in theſe particulars far excelling the tea of China. It is very remarkable, that, in the parts where this tea plant grows, there is the ſame kind of ſtone as that of which the China ware is made.

CHAPTER II.

A Deſcription of the Indian Country, with it's Vales, Mountains, Rivers, &c.—Great River La Plata, with it's Branches, Fiſh, and Ports.

THAT part of the juriſdiction of Cordova, which lies to the ſouth of the Rio Segundo, or Second River, was formerly the country of a great party of the northern Puelches, and reaches above fifty leagues, entering into the juriſdiction of Buenos-Ayres beyond Cruzalta. When I firſt went into thoſe parts, I met

troops of theſe Indians, ſtill inhabiting the banks of the Second and Third Rivers; and there were ſome few of them on the Fourth and Fifth Rivers. All the country which lies between the Second and Third Rivers is about twelve leagues over, and moſtly woody; but, on approaching the Third River, the wood ceaſes. The rivers that waſh this country all come from the high mountains of Yacanto, Champachin, and Achala; which are little inferior in height to the Andes of Chili, and are a kind of branches of thoſe of Peru. All theſe rivers, except the Third River, after paſſing through the breaks in the mountains of Cordova, and ruſhing into the plains, in a few leagues loſe their ſweetneſs, become ſalt, grow leſs and leſs by the dryneſs of the ſandy ſoil, and are finally ſwallowed up in ſome lake.

The Rio Tercero, or Third River, the moſt conſiderable of them all, before it paſſes the mountains of Cordova (where it has a great fall) is increaſed by the acceſſion of the rivers Champachin, Gonſales, Del Medio, Quillimſa, Cachu-Corat, La Cruz, Luti, and Del Sauce; but coming to the plains, part of which are very ſandy, during a dry ſeaſon it diſappears under the ground, and breaks out again at ſome diſtance. In times of rain it increaſes very much, and brings down, in it's rapid current, great quantities of wood. It makes many windings, encloſing large fields. It's banks, for more than twenty leagues after it leaves the mountains, are full of high willow trees. The country through which it flows breeds excellent cattle, being fine paſture and corn land, and in ſome places produces melilot, and a kind of woody ſarſaparilla. At the end of twenty leagues it grows ſalt, but is not ſo very bad as to be unfit for drinking. In this manner it takes it's courſe to the Cruzalta, where it is called Carcaranna, from it's many windings,

and

and paſſes on, running from N. N. W. to S. S. E. till it enters the Parana, at the Rincon, or corner, of Gaboto, about eighteen leagues from Santa Fe.

There is nothing particular in the Rivers Quarto and Quinto; their produce is much the ſame as that of the former, except that there is a greater ſcarcity of wood in the countries through which they paſs. Their fields are ſtocked with cattle, and are fit for tillage. The River Quinto, when it overflows, has a communication by channels with the River Saladillo, which diſcharges itſelf into the River of Plata.

Between this country and the plains of St. Juan and Mendoza (the habitation of the ſecond diviſion of the northern Puelches, or Taluhets) are the mountains of Cordova and Yacanto. They form a continued chain, with very bad paſſes, through breaks of hills, and over aſcents and ridges, which are very ſteep, and unfit for wheel carriages. The tops of theſe ridges are from ſixteen to twenty leagues diſtant from each other. The intervening country contains many ſpacious and fruitful vallies, watered with brooks and rivulets, and beautified with hills and riſing grounds. Theſe vallies produce many kinds of fruit trees, as peaches, apples, cherries, and plums; and alſo corn, where the land is cultivated: but they are more particularly famous for breeding cattle, ſheep, and horſes, and eſpecially mules. The greateſt part of theſe laſt, which paſs yearly over to Peru, are bred in this country, and are it's greateſt riches, as they bring into it ſilver and gold, from the mines of Potoſi, Lipes, and all Peru.

On the weſtern ſkirts of the mountains of Yacanto, or Sacanto, there are many farms belonging to the Spaniards, who have been allured thither by the fertility of the ſoil,

which

which is capable of all kinds of huſbandry, and is well watered by the rivulets which flow down from the mountains; and alſo by the facility of breeding cattle; there being few woods, except ſuch as are neceſſary for fuel and building. And beſides, the ſecurity from the annoyance of the Indians is another great inducement to ſettle there, as they infeſt thoſe only, who live more to the ſouth.

All the reſt of the country to the weſtward, between theſe mountains and the firſt river Deſaguadero, conſiſts of plains, with little water but what the brooks afford. It contains abundance of fine paſtures, but is unpeopled. Sometimes indeed the Taluhets and Picunches go thither, in ſmall troops, to hunt wild mares, or rob paſſengers and waggons, which are paſſing from Buenos-Ayres to San Juan and Mendoza.

This country affords little for exportation to Europe, except bull and cow hides, and ſome tobacco, which grows very well in Paraguay; but it is of the greateſt importance to the Spaniards, becauſe all the mules, or the greateſt part of them, which are uſed in Peru, come from Buenos-Ayres and Cordova, and ſome few from Mendoza; without which they would be totally diſabled from carrying on any traffic, or having any communication with the neighbouring countries; as the high and rugged mountains of Peru are impaſſable but by mules, and in that country they cannot breed theſe animals. Thoſe alſo which go thither are in general ſhort-lived on account of their hard labour, the badneſs of the roads, and the want of paſtures. So that the loſs of this country might draw after it the loſs of Peru and Chili. The road from Buenos-Ayres to Salta is fit for wheel carriages; but the mules, which are driven from that place and Cordova, are obliged, after ſo long a journey, to

reſt

reſt a year in Salta, before they can paſs to Potoſi, Lipes, or Cuſco.

The people of theſe countries are very indifferent ſoldiers, and ſo diſpleaſed with the Spaniſh government, loſs of trade, the dearneſs of all European goods, and, above all, ſo many exorbitant taxes, &c. that they would be glad to be ſubject to any other nation, who would deliver them from their preſent oppreſſion. Yet, notwithſtanding, all this country is without any other guard, than a few regular troops in Buenos-Ayres and Montevideo; and if theſe two places were once taken, the taking of the reſt might be accompliſhed by only marching over it; in which any enemy would be aſſiſted by the natives of the country. The loſs of theſe two places would deprive the Spaniards of the only ports they have in theſe ſeas, where their ſhips, which are to paſs Cape Horn to the South Seas, can receive any ſuccour. Before the expulſion of the Jeſuits from the miſſions of Paraguay, they might have had very conſiderable ſuccours from the Indian Guaranies, who were armed and diſciplined, and who helped to ſubject the rebellious inſurgents of Paraguay, and to drive the Portugueſe out of the colony of Saint Sacrament, and were the greateſt defence of this important country.

That part of the Cordillera which lies weſt of Mendoza is of a vaſt height, and always covered with ſnow; from whence all this chain of mountains is called by the Indians Pſen Mahuiſau, or Snowy Mountain; or Liu, or Lio Mahuiſau, i. e. White Mountain. You paſs ſome leagues through very pleaſant vallies, encompaſſed with high hills, before you come to the greateſt ridge, which is very high and ſteep, with frequent frightful and deep precipices; and in ſome places the road is ſo very narrow and dangerous, on account

of many huge, prominent rocks, that there is ſcarce room enough for a loaded mule to paſs along. The hollows are never without ſnow, even during the ſummer, and in the winter there is great danger of being frozen to death. Many have loſt their lives, by attempting to paſs them before the ſnows were in ſome degree melted. At the bottom of theſe precipices, there are many brooks and rivers, which are as it were impriſoned, between high, perpendicular banks; and ſo narrow is the ſpace between them, in ſome places, that one might leap from one ſide to the other; but it is impoſſible to deſcend them. Theſe rivers and brooks take many windings within the hills and precipices, till they break out into the plains, where they compleat the bulk of greater rivers. To aſcend, and paſs over the great ridge, is commonly one day's journey, at Mendoza and Coquimbo, and much the ſame in other places, according to the information I have received.

Theſe hills produce very large and lofty pine trees. Their growth is like thoſe of Europe, but their wood is more ſolid and harder than ours; it is very white, and makes excellent maſts, as well as other materials for ſhip building, and is very durable; ſo that, as Ovales remarks, ſhips built in the South Seas often laſt forty years. The fruit is bigger; the head that produces it being twice as large as thoſe which the Spaniſh pines bear; and the pine-nuts are as big as dates, with a very ſlender ſhell. The fruit is long and thick, with four blunt corners, as big as two almonds. By boiling theſe fruits or kernels, they make proviſion for long journies, or to keep at home. Prepared in this manner, they have ſomething of a mealineſs, and taſte very like a boiled almond, but not ſo oily. This tree produces a conſiderable quantity of turpentine, which forms itſelf into a maſs,

a maſs, ſomething harder and drier than our roſin, but much more clear and tranſparent, though not ſo yellow. The Spaniards call, and uſe it as incenſe; but that is a miſtake, as it has no other fragrance than that of roſin, only ſomething finer.

The vales at the foot of the Cordillera are in ſome places very fertile, watered with brooks or rivers, and, when cultivated, produce good corn, and a variety of fruits. Apple trees grow there wild, in great abundance; and the Indians make a kind of cyder, for preſent uſe, being ignorant how to preſerve it.

The volcanoes, or fiery mountains, of which there are many on this ſide of the Cordillera, may vie with Veſuvius, Mont-Gibello, or any of thoſe which we know of in Europe, for their ſize and furious eruptions. Being in the Vuulcan, below Cape St. Anthony, I was witneſs to a vaſt cloud of aſhes being carried by the winds, and darkening the whole ſky. It ſpread over great part of the juriſdiction of Buenos-Ayres, paſſed the River of Plata, and ſcattered it's contents on both ſides of the river, in ſo much that the graſs was covered with aſhes. This was cauſed by the eruption of a volcano near Mendoza; the winds carrying the light aſhes to the incredible diſtance of three hundred leagues or more.

The country of Buenos-Ayres, the antient habitation of the Chechehets, is ſituated on the ſouth ſide of the River of Plata. The coaſt here is wet and low, with many bogs and marſhes. The waterſide is covered with wood, which ſerves for fuel. Theſe marſhes reach, from the banks, till you come to the riſing grounds; which are alſo in ſome parts very boggy; being a clay, with very little depth of ſoil to cover it, till you go farther into the country; where the

the ſoil is deeper. The country is every where flat, with ſmall riſing grounds; and it is very ſurpriſing, that in all this vaſt juriſdiction, in that of Santa Fe, and of St. Jago del Eſtero, there is not to be found one ſtone, which is the natural produce of the country: and this is the caſe as far as the mountains of the Vuulcan, Tandit, and Cayru, to the ſouth eaſt of Buenos-Ayres.

The country which is between Buenos-Ayres, and the river Saladillo (the limit and boundary of the Spaniſh government to the ſouth of this province) is entirely a plain, without ſo much as one tree or riſing ground, till you come to the banks of this river, which is about twenty-three leagues from the Spaniſh ſettlements. This country is near twenty leagues broad, from N. E. to S. W. and is bounded by the ſtraggling villages of the Matanza and Magdalen. To the north of the Saladillo there are many great lakes, ſome bogs, and hollow vales. The lakes I am acquainted with are thoſe of the Reduction, Sauce, Vitel, Chaſcamuz, Cerrillos, and Lobos. To the ſouth eaſt, there is a long and narrow lake of ſweet water, near the river Borombon, which is very rare in this country; it is eight leagues diſtant from the neareſt Spaniſh ſettlement. About ſix leagues farther is the great river, or rather lake of Borombon; which is formed by the overflowing of the lakes of the Reduction, Sauce, Vitel, and Chaſcamuz, when they are ſwelled with the great rains. It is ſometimes near a mile in breadth, having neither banks nor falls, but a very broad, flat bottom. When it is moſt increaſed, it has not, in the middle, above a fathom of water. During the greateſt part of the year it is entirely dry. After running about twelve leagues from the lake of Chaſcamuz, it enters into the River of Plata, a little above the Stony Point, or Punta de Piedra.

From

From this river to the Saladillo is about twelve leagues, travelling S. E. The intervening country is low and flat, like the reſt; and in ſome places there is plenty of paſture, eſpecially on approaching nearer to the banks of the Saladillo. In dry ſeaſons, when graſs fails near the coaſt of the River of Plata, all the cattle belonging to the Spaniſh farms of Buenos-Ayres are driven down to the banks of the Saladillo, where the graſs laſts longer, by reaſon of the greater depth of ſoil.

Theſe plains extend to the weſt as far as the Deſaguadero, or territory of Mendoza, and have no water, but what falls from the ſky, and is gathered in lakes, except the three rivers of the Deſaguadero, Hueyguey, and Saladillo. This country is not inhabited or cultivated, either by Indians or Spaniards; but abounds with cattle, wild horſes, deer, oſtriches, armadilloes, partridges, wild geeſe, ducks, and other game.

The River Saladillo, on account of it's ſaltneſs, is only drinkable by cattle. Almoſt all the year it runs ſo low, that at a place called the Callighon, eight leagues from it's mouth, where it is very broad, it ſcarce reaches to the ankles; and, even at it's mouth, it would be impoſſible for a ſmall boat laden to enter: yet, about the beginning of October, I have ſeen it ſwell ſo prodigiouſly, as to riſe to the tops of it's banks in four and twenty hours, and to have, in the place juſt mentioned, near a fathom of water, and to be almoſt a quarter of a mile in breadth; all this happening, without any quantity of rain having fallen in that part of the country. The flood generally laſts two or three months, before it goes down. The Saladillo breaks out where the Fifth River (that paſſes by St. Louis) ends in a lake; which, when it overflows with the rains, or melted ſnows, that fall

from the mountains, cauſes the flooding of this river. As it takes it's courſe by the diſtrict of Buenos-Ayres, going afterwards to the ſouth, approaching the firſt ridge of mountains, then turning to the north, and again to the eaſt, it receives the waters of many vaſt lakes, that overflow with the heavy rains; and, when theſe ſupplies fail, it almoſt dries up. On the banks of this river, to about eight leagues from the mouth, there are many woods, of a tree there called tala, which is only fit for fuel or encloſures. The laſt of theſe woods, called the Iſla Larga, reaches to about three leagues from it's entrance into the River of Plata.

The River of Plata is one of the largeſt rivers in all America, and opens into the ſea by a mouth near ſeventy miles broad. Some ſay it is only ſixty, and others extend it to eighty. It is called by this name from the place where it joins with the Uruguaigh: higher up the principal branch, it goes by the name of the Parana. Into which enter the great rivers Bermejo, the Pilcomayu, which paſſes by Chuquiſaca, and the Paraguay (from whence that province takes it's name) which paſſes by the city of Paraguay or Aſſumption, and communicates, by navigable branches, with the Portugueſe gold mines of Cuyaba and Matagroſſo, as alſo with Peru; in the ſame manner as the Parana communicates with the mines of Braſil and the mountains of St. Paul.

On the banks of the River Carcarania, or Tercero, about three or four leagues before it enters into the Parana, are found great numbers of bones, of an extraordinary bigneſs, which ſeem human. There are ſome greater and ſome leſs, as if they were of perſons of different ages. I have ſeen thigh-bones, ribs, breaſt-bones, and pieces of ſkulls. I have

have alſo ſeen teeth, and particularly ſome grinders which were three inches in diameter at the baſe. Theſe bones (as I have been informed) are likewiſe found on the banks of the Rivers Parana and Paraguay, as likewiſe in Peru. The Indian Hiſtorian, Garcilaſſo de la Vega Inga, makes mention of theſe bones in Peru, and tells us that the Indians have a tradition, that giants formerly inhabited thoſe countries, and were deſtroyed by God for the crime of ſodomy.

I myſelf found the ſhell of an animal, compoſed of little hexagonal bones, each bone an inch in diameter at leaſt; and the ſhell was near three yards over. It ſeemed in all reſpects, except it's ſize, to be the upper part of the ſhell of the armadillo; which, in theſe times, is not above a ſpan in breadth. Some of my companions found alſo, near the River Parana, an entire ſkeleton of a monſtrous alligator. I myſelf ſaw part of the vertebræ, each bone of which was near four inches thick, and about ſix inches broad. Upon an anatomical ſurvey of the bones, I was pretty well aſſured, that this extraordinary increaſe did not proceed from any acquiſition of foreign matter; as I found that the bony fibres were bigger, in proportion as the bones were larger. The baſes of the teeth were entire, though the roots were worn away, and exactly reſembled in figure the baſis of a human tooth, and not of that of any other animal I ever ſaw. Theſe things are well known to all who live in theſe countries; otherwiſe, I ſhould not have dared to write them.

The River Parana has the extraordinary property of converting ſeveral ſubſtances into a very hard ſtone.

When it was firſt diſcovered, it was navigable, by ſmall ſhips, as high as the City of the Aſſumption; but, ſince that time,

time, it has brought down ſo much ſand, that even ſmall merchant ſhips can go no higher than Buenos-Ayres. The larger veſſels, and men of war, are obliged to unload at Montevideo. There is great need of good pilots for this river, to avoid foundering on the two banks, called the Engliſh Bank and the Bank of Ortiz, or ſtriking againſt the Stony Point, which runs many leagues under the water, and croſſes the whole river. The northern channel is narrower and deeper, the ſouthern wider and more ſhallow: oppoſite to the bank of Ortiz it is not three fathom deep, with a hard ſtony bottom. This river has two annual inundations, a greater and a leſs, proceeding from the rains, which fall in thoſe vaſt countries, from whence the Parana and Paraguay have their ſources. The leſſer is from the latter part of June to the latter part of July, is called the increaſe of the Pequereyes, or Sparlings, and is uſed to cover all the iſlands in the Parana. The greater begins in the month of December, and laſts all January, and ſometimes February. This is ſo high, that it riſes five or ſix yards above the iſlands, and ſometimes more; ſo that there appears nothing above the water but the tops of the high trees, with which the iſlands of this river abound. In theſe ſeaſons, the lions, tigers, ſtags, and aquaraquazues, leave the iſlands, and ſwim over to the main land. On an extraordinary and uncommon flood of this river, the inhabitants of Santa Fe have more than once had thoughts of forſaking the city, for fear of a deluge; but when this vaſt flood comes down into the River of Plata, it does but juſt cover the low lands upon it's banks.

Some of the iſlands of the Parana are two or three miles in length; they have great quantities of timber on them, and afford both food and ſhelter to great numbers of lions, tigers,

tigers, ſtags, capivaras, or river-hogs, river-wolves (which I take to be of the ſame kind as our otter in England) aquaraquazues, and many alligators. The aquaraquazu is a very large fox, with a very buſhy tail; aquara (in the Paraguay tongue) ſignifying fox, and quazu, great. Their common little fox they call aquarachay.

This river abounds in fiſh of many kinds, both with and without ſcales; ſome of which are known, and others unknown in Europe. Thoſe that have ſcales, are the dorado or gold fiſh, the packu, corvino, ſalmon, pequarey, liſa, boga, ſavala, dentudo, and other leſſer fry. Thoſe that have no ſcales, are the mungrullu, zurubi, pati, armado, raya or ray, erizo or water hedge-hog, many river tortoiſes, bagres, &c.

The dorado is in great plenty in moſt of the rivers of the Parana. They are very large, ſome weighing twenty or five and twenty pounds each; their fleſh white and ſolid; the head in general moſt eſteemed.

The packu is the beſt and moſt delicious fiſh of any in theſe rivers, and has an excellent taſte and flavour. It is a thick, broad fiſh, like our turbot, of a dark, duſky colour, with a mixture of yellow. It's breadth is two thirds of it's length. It's ſcales are very ſmall, and the head is ſmall in proportion to the body. This fiſh is in high eſtimation, and is ſeldom found but in the ſpring and ſummer. When ſalted with care, it may be kept ſome months dried, but after that time, being very fat, it grows rancid. I think it is ſomething like our tench, though much larger.

Another fiſh, in great eſteem, is the corvino; which is only found near the mouth of the River of Plata, where the ſalt and freſh water mix together. They are as large as a middle-ſized cod, and in ſhape reſemble our carp. They

have very large, thick bones, and broad ſcales. This fiſh is very good, either freſh, or ſalted and dried. At the proper ſeaſon, great quantities of them are taken with a hook, about Maldonado and Montevideo, and are ſent to Buenos-Ayres, Cordova, &c.

The ſalmon is not at all like ours, and is a dry, unſavoury fiſh, in no eſteem.

The pequareys, or king's fiſh (ſo called by the Spaniards), are a kind of ſmelt or ſparling; in colour, ſhape, and taſte, reſembling ours, except that the head is very large, and the mouth very wide. Their ſize is about that of a mackerel. They never frequent ſalt water; but are in great quantities in the River of Plata. When the Parana increaſes, in the month of July, they go up that river, in vaſt ſhoals, a little above Santa Fe, to leave their ſpawn in the leſſer rivers, which enter the Parana. The fiſhermen catch them with hooks, in great quantities, cut them open, and dry them, and ſell them to the neighbouring cities. They are of an excellent taſte, and their fleſh is very white, without any fat: when freſh, they are conſidered as a great dainty. They muſt be dried without ſalt, as it would immediately conſume them; and if they get any wet or moiſture, where they are hung out to dry, they will corrupt. They are in equal eſteem with the packu and the corvino.

The liſa, in ſhape, ſize, and taſte, reſembles our mackerel; but is not of ſo beautiful a colour, nor ſo ſmall near the tail, and the ſcales are larger. This fiſh ſwims no higher than the River of Plata; where the greateſt ſhoals are to be found near the mouth, in the high tides. With the full and new moon, they enter in ſuch numbers into the little River Saladillo, that in one night, in two or three draughts with

with a drag-net, I generally made a ſufficient proviſion for myſelf and my companions during Lent.

The ſavala and boga are fiſh like our carp. In the Parana, and River of Plata, they weigh three or four pounds. All the rivers of theſe provinces produce great quantities of theſe fiſh, ſo that they are very cheap; and the inhabitants lay in a great ſtock of them, ſalted and dried. In eating of theſe fiſh, great caution is requiſite, on account of the multiplicity and ſmallneſs of their bones. The boga, when freſh, is thought better than the ſavala, though that is both larger and broader. The method of taking them is with a net.

The dentudo (ſo called on account of it's large and ſharp fore-teeth) is ſomewhat inferior to the laſt. It may weigh in general about a pound and a half, and, though well-taſted, is ſeldom eaten, as it has great numbers of very dangerous bones. It is the moſt thorny fiſh I have ever ſeen.

There is, beſides theſe, a ſmall, broad, flat fiſh, which is called palometa; it is thorny, but well-taſted. It has ugly, ſharp fins, with which it wounds thoſe, who too haſtily lay hold of it. The wound which is made by theſe fins is very painful, ſhoots, feſters, and inflames in ſuch a manner, that it often brings on a fever, convulſions, and tetanus; ſo that it ſometimes terminates in death.

FISH without SCALES.

The mungrullu is the largeſt fiſh found in this river. There are ſome that weigh a hundred weight, and are two yards in length. It has a ſmooth ſkin, of an aſh colour, ſomewhat inclining to yellow, a bony head, rough gums, and a wide ſwallow. The fleſh is of a pale red, and very ſolid.

ſolid. It is very ſtrong and heavy in the water, and it requires very firm tackle, and great ſtrength, to take it.

The zurubi is next in ſize to the mungrullu, and not much inferior. It's head is almoſt one third of it's whole bigneſs, and is all bone. It has a very broad, flat mouth, and an exceeding wide throat. It's ſkin is ſmooth, of a white aſh colour, ſpotted like a tiger, with large, round, black ſpots. It's fleſh is white, ſound, ſolid, and well-taſted, and it is the beſt of theſe fiſh without ſcales.

The pati, or patee, is not of a much leſs ſize than the former, but has a ſmaller head, and narrower ſwallow, and has ſome fleſh upon the head. The colour of this fiſh is like that of the mungrullu; it's fleſh is of a yellowiſh white; and it is eſteemed almoſt as much as the zurubi.

The armado is a thick, ſtrong fiſh, with a ſhort body. It's back, ſides, and fins, are all armed with ſtrong, ſharp points. When taken, it makes a grunting noiſe, and endeavours to wound; for which reaſon it muſt be ſtunned, before it can be handled with ſafety. This fiſh generally weighs from about four to ſix pounds; it's fleſh is very white, firm, and ſolid.

The rayas, rays, or ſkate, are ſo very plentiful in the Parana, that the ſhallow ſandbanks are entirely covered with them. They are of an oval figure, near three quarters of a yard in length; the back is of a dark colour, and the belly white. They are flat, like ours, and have their mouth in the middle of the belly, which is indeed the greateſt part of the fiſh, the ſkirts being very narrow, not above three inches broad, and much thinner than ours. As this is the only eatable part, they are in no eſteem. This fiſh has a long, narrow tail; at the root of which, on the back, it has a ſharp, pointed bone, which has two edges,

edges, rough like a ſaw with ſmall teeth. With theſe, it wounds thoſe who approach or tread upon it.

The wounds made by theſe bones are ſometimes attended with very fatal conſequences; for very frequently the bone is broken in the wound, and cannot be taken out, but by an inciſion, very difficult to be performed in the tendinous parts of the feet. The wound becomes exceeding painful, inflames, does not ſuppurate, brings on a fever with convulſions, which ends in an ophiſthotonos, or tetanus, and cauſes death.

The erizo, or water hedge-hog, is very like the armado, but not quite ſo large. Beſides being armed in the ſame manner, it has a very rough ſkin, full of ſhort, ſharp points. It's fleſh is not ſo well-taſted as that of the armado.

The vieja, or old woman, bears a reſemblance, both to the armado, and the erizo. It is armed with prickles, but they are neither ſo ſtrong, nor ſo numerous, as thoſe of the abovementioned fiſh. It's ſkin, which is of a motley grey colour, appears to be full of wrinkles; it grunts like the armado, when it is taken; and it's fleſh is very ſavoury. Theſe ſeldom weigh two pounds, and, in the ſmall brooks and rivers, they are ſtill leſs, not weighing more than half a pound.

The bagres are in all reſpects, except their ſize, like the pati: they very ſeldom weigh ſo much as a pound and a half, and oftentimes much leſs. They have a ſtrong, pointed bone, in each of the fins near the head, and muſt be handled with caution after they are taken, as they live a long time out of water. Their fleſh is ſoft and well-taſted. They are either caught in nets, or by angling.

I ſhall here give an account of a ſtrange, amphibious animal, which is an inhabitant of the River Parana; a deſcription of which has never reached Europe; nor is there

even any mention made of it by thoſe who have deſcribed this country. What I here relate is from the concurrent aſſeverations of the Indians, and of many Spaniards who have been in various employments on this river. Beſides, I myſelf, during my reſidence on the banks of it, which was near four years, had once a tranſient view of one. So that there can be no doubt about the exiſtence of ſuch an animal.

In my firſt voyage to cut timber, in the year 1752, up the Parana, being near the bank, the Indians ſhouted yaquaru, and looking, I ſaw a great animal, at the time it plunged into the water from the bank; but the time was too ſhort, to examine it with any degree of preciſion.

It is called yaquaru, or yaquaruigh, which (in the language of that country) ſignifies, the water tiger. It is deſcribed by the Indians to be as big as an aſs; of the figure of a large, over-grown river-wolf or otter; with ſharp talons, and ſtrong tuſks; thick and ſhort legs; long, ſhaggy hair; with a long, tapering tail.

The Spaniards deſcribe it ſomewhat differently; as having a long head, a ſharp noſe, like that of a wolf, and ſtiff, erect ears. This difference of deſcription may ariſe from it's being ſo ſeldom ſeen, and, when ſeen, ſo ſuddenly diſappearing; or perhaps there may be two ſpecies of this animal. I look upon this laſt account as the moſt authentic, having received it from perſons of credit, who aſſured me they had ſeen this water tiger ſeveral times. It is always found near the river, lying on a bank; from whence, on hearing the leaſt noiſe, it immediately plunges into the water.

It is very deſtructive to the cattle which paſs the Parana; for great herds of them paſs every year; and it generally happens

happens that this beaſt ſeizes ſome of them. When it has once laid hold of it's prey, it is ſeen no more; and the lungs and entrails ſoon appear floating upon the water.

It lives in the greateſt depths, eſpecially in the whirlpools made by the concurrence of two ſtreams, and ſleeps in the deep caverns that are in the banks.

PORTS in the RIVER of PLATA.

The ports in this river, for ſhips, are Buenos-Ayres, the Colony of the Sacrament, the Bay of Barragan, the Haven of Montevideo, and the Port of Maldonado. There are many others, for leſſer veſſels; chiefly at the mouths of the ſeveral rivers that run into it.

Buenos-Ayres (properly ſpeaking) has no port, but only an open river, expoſed to all the winds; and the more ſo, becauſe the ſhallowneſs of the coaſt obliges ſhips to come to an anchor three leagues from the land. The winds here, eſpecially thoſe which come from the ſouth, are very violent; and ſhips are generally provided with cables and anchors of an uncommon ſtrength, for this place.

The port of the Colony of the Sacrament is ſomething better, by reaſon of the covert it receives from the iſland of St. Gabriel and the higher land, and ſhips being able to anchor near the ſhore. Notwithſtanding which, it is too open and expoſed to the winds; and it has ſome rocks and ſhoals, and, in order to ſteer into it with ſafety, it is abſolutely neceſſary to have a pilot.

The Bay of Barragan, which is twelve leagues to the ſouth eaſt of Buenos-Ayres, is likewiſe very wide and open, the land low all about it, nor can ſhips of any burthen come within two or three leagues of the ſhore. The only ſhelter they have (if it may be ſo called) are ſome banks

under

under water, which break the force of the waves, but at the ſame time are very inconvenient, both for going in and coming out; and there is but little ſecurity, in a ſtrong tempeſt, againſt a ſhip's breaking her cable, and being driven on them.

Montevideo is the beſt, and indeed the only good port, in this river. The Spaniards ſeem ſenſible of the importance of this place, by the extraordinary care they have taken to fortify it; having made it much ſtronger than Buenos-Ayres.

The entrance of this port is narrow, and through a ſtrait made by two points of land. On that to the weſt riſes a mountain, which may be ſeen at the diſtance of twelve, or even ſixteen leagues; from whence this place derives it's name. It is dangerous to ſail too near the weſtern point, as there are many rocks under water. The entrance to the eaſt is deeper, and more ſafe. Beyond the weſtern point there is a ſquare battery, built cloſe to the water. When I ſaw it, it was only of ſtone and clay, but ſince, I believe, it has been rebuilt with lime. The bay, from the entrance, is more than a league and a half in length, and the bay itſelf is almoſt round. Within it, on the eaſt ſide, there is a ſmall iſland abounding with rabbits, called in Spaniſh La Iſla de los Conejos. The ſurrounding land is ſo very high, that no ſtorm can reach this port (although there are very great ones in the river) the water being always as ſmooth as that of a pool; and there is ſufficient depth for ſhips of the firſt rate. I ſaw one of that ſize here, which had formerly belonged to the States of Holland (and at that time belonged to the Marquis of Caſa Madrid) that had entered to unload. The bottom is a ſoft clay.

Behind the battery is the ſmall city of Montevideo, which occupies all that part of a promontory, that forms the eaſtern

eaſtern part of the bay. The fortifications are to the north. Theſe are regular works, according to the modern rules of military architecture; conſiſting of a line drawn from ſea to ſea, or from the bottom of the haven to the river, encloſing all the promontory; of a bulwark, or angle, in the middle, which faces the land-ſide, and is well provided with artillery; and of a pretty ſtrong fort, with barracks for ſoldiers, all bomb-proof. Towards the town, there is only a wall, with a ditch on both ſides of it. This place has it's governor, and a garriſon of four or five hundred regular troops.

The other ſide of the bay is without any fortification, nor has the high mountain even ſo much as a watchtower; which mountain, if occupied, might be a great annoyance to the battery, city, and garriſon, on account of it's height, though it is four or five miles from the latter.

The laſt port is Maldonado. It is an open haven, at the north entrance of the Plata, and is ſheltered from the ſouth eaſt winds by a ſmall iſland, which bears the ſame name. Here the Spaniards have a ſmall fort, where they keep a detachment of ſoldiers. I know no more of this port, having never ſeen it.

The northern ſide of the River of Plata is an uneven country, has very high hills, and ſome ridges of mountains. It is watered by a great many brooks and rivers; ſome of which laſt are very large. The biggeſt of theſe are the rivers St. Lucie, the Uruguaigh, and the Rio Negro, which falls into the Uruguaigh, about ten leagues from it's mouth. This country is very fertile, produces all kinds of grain, when properly cultivated, and has alſo great quantities of good timber. The rivers and brooks are all of freſh water. Here are a great many farms belonging to the Spaniards; but the

country to the north of Montevideo is poſſeſſed by the infidel Minuanies.

The Charonas and Garoes (two of theſe nations) were formerly very numerous, but have been entirely deſtroyed by the Spaniards. In this territory, there were formerly the greateſt numbers both of wild and tame cattle; and here they increaſe more than on the ſouthern ſide of the River of Plata. There are ſtill great numbers of ſheep and horned cattle, but few horſes. A great quantity of contrayerva grows in the neighbourhood of Montevideo; which is capable of all the products of Europe.

The Spaniſh territory is bounded on the north by the Rio Grande, which divides it from the Portugueſe ſettlements in the Braſils.

CHAPTER III.

Continuation of the Deſcription of the Indian Country, with it's Vales, Mountains, Rivers, &c.—Terra del Fuego.—Falkland's Iſlands.

TO the ſouth of the town of the Conception (which is upon the ſouth ſide of the River of Plata) is the mount of the Vivoras, or Vipers; where are two thick woods, almoſt round, with a ſpace between them. About four leagues to the ſouth of theſe is the Monte del Tordillo, or of the Grey Horſe, which conſiſts of a great number of woods, ſome greater and ſome leſs, each of them ſituated on a riſing ground encompaſſed with a vale; their trees the ſame as thoſe of the woods on the Saladillo.

Saladillo. All this is a plain, low country, with high watery graſs, and abounds in armadilloes, deer, oſtriches, and wild horſes; and in the woods there are both lions and tigers. Some parts of theſe woods reach within two leagues of the ſeacoaſt, which is extremely low, and ſo boggy that it is impaſſable, the boggy part being near a mile in breadth, and exceedingly deep.

All the way from the Saladillo to near the firſt mountains there is neither brook nor river, nor any water but what is collected in the lakes in rainy ſeaſons; and in times of drought even theſe fail.

About fifteen or twenty leagues to the E. S. E. or E. by S. of the woods of the Tordillo is the great promontory of Cape St. Anthony, which forms the ſouthern point of the River of Plata. The figure of this cape is round, and not pointed, as is repreſented in ſome maps. It ſtands in a peninſula; the entrance into which on the weſtern ſide is over a wide boggy brook, or lake, which comes from the ſea, or the ſalt water of the River of Plata. It is chiefly a clay, with ſome little depth of ſoil, and is watered in winter by many ſmall brooks, whoſe waters have a ſalt taſte; but they are generally dry in ſummer. The paſtures are not ſo good, nor the graſs ſo high, as thoſe of the Tordillo and the Saladillo. On the ſouth ſide of the promontory an arm of the weſtern ocean enters, forms a bay, and terminates in lakes. Whether this bay might ſerve as a harbour is not known, as it has never been ſounded; all ſhips ſteering very wide of the Cape, for fear of the great ſand-banks called Arenas Gordas, or Thick Sands. I have been round ſome part of theſe lakes, and paſſed the channels by which others have a communication with the bay; but with great danger, not only from the bogs, but more eſpecially from the tigers,

which

which were more numerous than I ever ſaw in any other place. Upon the borders of theſe lakes there are very thick woods of tala and elder trees, which are the retreats of theſe fierce animals, whoſe chief food is fiſh.

Towards the coaſt, there are three ridges of ſand. That which is neareſt the ſea is very high and looſe, and moves with the winds: at a diſtance it has the appearance of a mountain. The next is about half a mile diſtant from the former, and is not ſo high. The third is ſtill at a greater diſtance, extremely low and narrow, the ſand here being ſcarcely two feet high. The land between theſe ridges of ſand is barren, being almoſt deſtitute of herbage of any kind. This peninſula abounds with wild horſes, which (it is imagined) having got in from the neighbouring country, could not find their way out again; which circumſtance occaſions it to be a frequent reſort of the Indian hunters. This ſmall territory is called by the Spaniards the Rincon (or corner) of Tuyu, the country adjoining being called Tuyu, for more than forty leagues to the weſt. Tuyu in the Indian language ſignifies mire or clay, which is the ſoil of all that country, and continues ſouthward to within ten leagues of the firſt mountains. The ridges of ſand abovementioned reach ſouth to within three leagues of Cape Lobos, having to the weſt of them low, boggy marſhes, of two leagues or more in breadth, which extend all along the coaſt, before you come to the higher ground of the Tuyu, which begins at no great diſtance from the woods of the Tordillo. In this country there are a great many little hills, which run eaſt and weſt, and about two or three leagues from each other. They are uſually double; and at the foot of each of them is a lake, of one, two, and ſometimes three miles in length: the moſt remarkable of which lakes are the Bravo, the

Palantalen,

Palantalen, Lobos, Cerrillos, &c. Theſe hills form in general high banks towards the lakes; which, without having any brook, river, or ſpring to ſupply them, ſeldom want water, except in times of great drought. They are called by the Spaniards Cerrillos (or little hills) and there are ſome of them even on the other ſide of the Saladillo.

This country, during ſome parts of the year, ſwarms with incredible numbers of wild horſes; and on this account the Tehuelhets, Chechehets, and ſometimes all the tribes of the Puelches and Moluches aſſemble here, to get their ſtock of proviſions. They diſperſe their little moveable habitations upon the ſmall hills beforementioned, and hunt every day till they have taken what is ſufficient, and then return to their reſpective countries.

Near the ſea-ſide, and almoſt cloſe to the great ridges of ſand, is a great lake, called the Mar Chiquito, or Little Sea. It is about five leagues diſtant from Cape Lobos, and is about the ſame number of leagues in length, though not above two or three miles broad. It is ſalt, and communicates with the ocean by a river which paſſes through the ſand-banks. There are alſo three or four ſmall rivers, that iſſue from the north ſide of the mountains of the Vvulcan and Tandil, and croſſing the plain from weſt to eaſt, occaſion ſome bogs or marſhes, and empty themſelves into this lake. Theſe rivers are of ſweet water, and have ſome bagres in them, with great numbers of otters, as before deſcribed: the largeſt of them is that which comes from the Tandil, and enters into the northern point of the lake.

To the north of theſe rivers the ſoil grows conſiderably better, the graſs being high and verdant, and ſo continuing to the foot of the mountains; but there are no woods, nor

even ſingle trees. The mountains, though they are not very high, may be diſtinguiſhed very plainly in a clear day at the diſtance of twenty leagues, the country being ſo extremely flat and level.

Theſe mountains are not one continued ridge, but many mountains or ridges of mountains, and between them are large, pleaſant vales, which interrupt their continuation. They begin to riſe at about ſix leagues diſtance from the ſea-coaſt, and continue for about forty leagues to the weſt. They riſe from the plain almoſt perpendicular, and are covered with graſs till within about ten yards of the top; and from thence there are great numbers of ſtones, which lie in ſuch a manner as to form a wall, that encloſes the mountain, except at one end, where it declines gradually. The declining part is divided into hills and dales, with ſmall rivulets, which join at the bottom, and form one common ſtream. At the top there is a large country, with variety of rocks, hollows, and hills; with deep brooks, running among frequent breaks of the leſſer hills: there are alſo ſmall woods of a low, thorny tree, very fit for fuel. This variety of country is from two to three leagues in length, and ſometimes a league in breadth, ſometimes more, eſpecially at that end where it declines. At the foot of theſe mountains there are abundance of ſprings, which trickle down into the vallies and form brooks. The paths by which they are aſcended are very few, and extremely narrow. Theſe the Indians ſtop up, to ſecure the wild horſes, &c. taken in the Tuyu, which they turn upon the top, as there is no getting from thence but by theſe narrow paſſes, which are eaſily ſtopped.

Between theſe mountains there is a ſpace, about two or three leagues broad, of a plain level country, with ſome

few

few riſing grounds, watered with brooks; which ſometimes run in the middle, and ſometimes round them, and are formed by the ſprings which iſſue from the mountains. Theſe vallies are very fertile, have a deep, black ſoil, without any clay, and are always covered with ſuch fine graſs, that the cattle which feed there grow fat in a very ſhort time. They are in general very much encloſed by the mountains at one end, or by ſome high hill which riſes in the middle; are moſt commonly open to the north or north weſt; and from the riſing ground there is a pleaſant and delightful proſpect a great way into the country, all the encloſed vales between the mountains being higher land than the plains to the north. I have not ſeen any country, in the diſtrict of Buenos-Ayres, ſo capable of improvement as this. The only inconvenience it is ſubject to is the want of good timber for building houſes; which however, in the courſe of a few years, and with ſome little trouble, might be remedied; eſpecially as there are ſufficient materials for temporary houſes, with roofs covered with reeds, which might ſerve till better could be had.

The ſmall rivulets, or brooks, that flow from the mountains, ſometimes enter into, or form lakes; ſome of which are more than a league in length. There is one of an oval figure, that reaches from mountain to mountain, and is in windy ſeaſons very boiſterous. There is alſo another, called the Lake of the Cabrillos, which is in the ſhape of the figure 7, and is as long, but not ſo broad as the former. On this lake there are great quantities of ducks, of various kinds and colours, ſome of them as large as geeſe; and on one point of it I ſaw ſuch numbers, that it was a difficult matter to diſcern the water, though wide. On one ſide of this lake there are hills, and, on the other, a high, broken bank. At one

point

point there enters a ſmall river, that comes from the mountains, and, having no immediate drain or channel to carry it off, breaks out, after running under ground, at the diſtance of a league, between the lake and the ſeacoaſt.

That part of the mountains which falls to the eaſt, and is neareſt to the ſea, is called by the Spaniards Vulcan, from a miſtake or corruption of the Indian name, Vuulcan, or Voolcan; there being a large opening to the ſouth, and Vuulcan, in the Moluche tongue, ſignifying an opening. Volcanoes there are none; though the Spaniſh word ſeems to imply that there are ſuch in this country. The middle part is called Tandil, or (as we pronounce it) Tandeel, from a mountain of that name, which is higher than the reſt. The laſt point of this ridge of mountains towards the weſt is called the Cayru.

To the eaſt of the Vuulcan, towards the ſea, the country is unequal for about two leagues; after which it is flat, with brooks and watering places. Here are ſome thick and almoſt impenetrable woods, as well in the hilly as in the low country; in which are a great deal of the low, thorny tree, that grows on the mountains, and plenty of elder trees, which here grow very thick, and to the height of ſix or ſeven yards. The fruit is like ours, but very good to eat, being of a ſour taſte corrected with an agreeable ſweetneſs. In other countries, to the north, as Buenos-Ayres, Cordova, &c. the fruit is of a bitter, nauſeous taſte, and the tree does not grow ſo high. Near the ſeacoaſt, about three miles diſtant from the ſea, is a riſing ground, which continues along the coaſt for about four leagues, and is exceedingly fertile, with rich paſtures, where the cattle become extremely fat.

Near the ſhore, in this part, are two little, round hills, called the Cerros de los Lobos, or Hills of the Sea-Wolves.

The

The ſhore itſelf conſiſts of high rocks and large ſtones. Here are great herds of ſea-wolves and ſea-lions (ſuch as are deſcribed in Lord Anſon's Voyage) who ſleep on the rocks, and ſuckle their young in the great caves in them. In the woods there are many lions, but few tigers.

Lower towards the ſouth, the coaſt for many leagues, as far as the mouth of the Red River, or the Firſt Deſaguadero, has perpendicular banks, of ſuch a vaſt height, that it is frightful to approach the brink of them; but theſe terminate in low ſands and ſand-banks. All along this coaſt there are many ſmall brooks and rivers, which, croſſing the plains from the beforementioned mountains, enter into the ocean.

The country between the firſt mountains and the Caſuhati is plain and open, and the Indians are commonly four days in paſſing it, when they travel without tents. The Chechehets, who travel to the Red River, go ſtraight from the Vuulcan, nearer to the coaſt, and paſs between the Caſuhati and the ſea, about fifteen leagues to the eaſt of that mountain, and as much from the ſea to the weſt; that they may avoid a vaſt, ſandy deſart, called Huecuvu Mapu, or the Devil's Country; where they and their families might be overwhelmed, if a wind ſhould ariſe at the time they are paſſing over it.

The Caſuhati is the beginning of a great chain of mountains, which forms a kind of triangle, whereof this makes one angle; and from hence one ſide of the triangle extends to the Cordillera of Chili, and another terminates in the Straits of Magellan; yet not without being ſometimes interrupted by vallies, and continued chains of mountains, that run from north to ſouth, with many windings. That part which forms the Caſuhati is by much the higheſt. In the centre of ſome lower hills riſes a very lofty mountain, that is as high as the Cordillera, and is always covered with ſnow;

and it is very ſeldom that any Indian ventures to the top of it. From this high mountain all this part derives it's name; Caſu in the Puel tongue, denoting hill or mountain, and Hati, or Hatee, high. The Moluches call it Vuta Calel, or Great Bulk. Some brooks and ſtreams break out from the ſouthern part of this mountain, that have deep banks covered with willows, which ſerve for encloſures to ſecure the cattle of the Indians. After running more to the ſouth, they join and form a ſmall river, which, running ſouth eaſt, enters into the Hueyque Leuvu, or Little River of Sauces, at ſome diſtance from it's mouth. The hills of the Caſuhati, after continuing about three or four leagues to the weſt, have an opening of about three hundred yards wide, which they who take this rout (and not that between the Caſuhati and the Red River) are obliged to paſs. It is called the Guamini, or Guaminee, and has on both ſides of it very ſteep hills. All the country near theſe hills is open and pleaſant, and abounding in paſtures. The good encloſures that the hills and brooks afford for the cattle, and the plains to the weſtward having plenty of game, occaſion it to be conſtantly inhabited by Indians of different nations; who ſucceed each other according to their ſtrength, the weakeſt being always obliged to leave the place.

To the weſtward of the vaſt country of the Tuyu, down to the woods which are over againſt the Caſuhati, is the country of the Dihuihets; having theſe woods to the ſouth, the Taluhets and juriſdiction of Cordova to the north, and the Pehuenches to the weſt. That part of this country which falls to the eaſtward is open and champaign, with very few woods or coppices, but is ſubject to frequent inundations in ſome parts, from the great fall of rains and the overflowing of many extenſive lakes. Some of theſe, which lie to the

weſt

weſt and the ſouth of this country, produce as fine a cryſtalline-grained ſalt as thoſe of St. Lucar. The Spaniards of Buenos-Ayres take a journey every year to theſe lakes, with a guard of ſoldiers, to defend them and their cattle from the attacks of the Indians, and load two or three hundred carts with this neceſſary commodity. The diſtance from Buenos-Ayres to theſe ſalt lakes is about one hundred and fifty leagues. They are very large and broad, and ſome of them encompaſſed with wood to a conſiderable diſtance. Their banks are white with the ſalt; which needs no other preparation, than being a little expoſed to the ſun and dried.

Farther to the weſtward there is a river with very high, ſteep banks; whence it is called by the Spaniards Rio de las Barancas, or River of Banks. It is called by the Indians Hueyque Leuvu, or River of Sauces, or Willows, which grow on it's banks. This river is of a conſiderable ſize, though little when compared with the Red River and the Black River. It is in general ſhallow, and may be waded; but has ſometimes great floods, from rains and melted ſnows. It is formed in the plain country between the mountains of Achala, Yacanto, and the Firſt Deſaguadero, or Red River, from a great number of brooks which iſſue from thoſe mountains, and takes it's courſe from thence ſouth and ſouth eaſt, till it paſſes within twelve or fourteen leagues to the eaſt of the Caſuhati, and enters into the ocean, after having received another ſmall river which flows from that mountain. But I have ſome doubts, from the relations of the Indians, that this river does not empty itſelf immediately into the ocean, but into the Red River, a little above it's mouth. All this country abounds with wild horſes, eſpecially the eaſtern part, that lies neareſt to the Tuyu and the mountains.

The country between the Hueyque Leuvu and the Red River

River is much the ſame, but rather more abounding in lakes and marſhes intermixed with woods.

The Firſt Deſaguadero, or Red River, is one of the largeſt that paſs through this country. It takes it's riſe from a great number of ſtreams that break forth from the weſtern ſide of the Cordillera, almoſt as high as Chuapa, the moſt northern town of Chili; and, taking an almoſt direct courſe from north to ſouth, abſorbs all the rivers which flow from this ſide of the Cordillera, beſides a vaſt quantity of melted ſnow. It paſſes, with a deep and rapid current, within about ten leagues of San Juan and Mendoza: near the latter of which places it receives the great river Tunuya, and another called the River of Portillio, that joins with it, and is ſoon after ſwallowed up in the lakes of Guanacache.

Theſe lakes are famous for the great numbers of trout caught in them, but more ſo for burying as it were in their boſom ſo vaſt a river; becauſe here it ſeems to end, terminating in brooks and marſhes. But at a few leagues diſtance it breaks out again, in a vaſt number of rivulets, which, joining together, form one common river, called by the Picunches, Huaranca Leuvu, that is, a Thouſand Rivers; either from the many leſſer rivers of which it is compoſed, or it's great breadth; it being after this very broad and ſhallow till it enters the ocean. The Pehuenches call this river Cum Leuvu, or Red River, it's banks being of a red colour.

In the winter, when the ground is hardened by the froſts, the Indians, &c. paſs over the marſhes without any inconvenience; but when, by the heat of the ſun, the ſnow melts in the Cordillera, the Deſaguadero increaſes to ſuch a degree, that it overflows the lakes and marſhes, and renders them, as well as the Red River impaſſable, except by thoſe who

who are dexterous ſwimmers: an ability the Pehuenches and Picunches have not.

This river, from the part where the little rivers join it, directs it's courſe to the ſouth eaſt, till it approaches within a day's journey of the Second Deſaguadero, or Black River; when it turns due eaſt for about fifty leagues, approaching the Caſuhati: it then turns again to the ſouth eaſt; in which courſe it continues till it diſcharges itſelf into the ſea. The mouth of this river makes a large bay or opening, but is very ſhallow, being ſtopped up with mud and ſand banks.

Sometime in this century a Spaniſh veſſel was loſt at the mouth of this river, in the Bahia Anegada; the crew of which ſaved themſelves in one of the boats, and ſailing up the river, arrived at Mendoza. In the year 1734, or thereabouts, the maſts and part of the hulk remained, and were ſeen by the Spaniards, who at that time made an incurſion within land, with their field-marſhal Don Juan de Samartin, who told it me as an eye-witneſs. The courſe of this river therefore is eſtabliſhed paſt all doubt.

The Tehuelhets of the Black River, and the Huilliches, in their journey to the Caſuhati, paſs this river in the two places where it takes theſe turns or windings to the eaſt and ſouth eaſt. It may be near a hundred and fifty yards wide in theſe places, but not ſo deep but that it may be waded, except when it is raiſed by the rains and melted ſnows. It is then ſo deep, that the women and tents cannot paſs, and only the men who can ſwim, with their horſes. The Chechehets, in their journey betwixt their own and the Spaniſh territories, paſs it near the mouth.

The country which lies between this river and the River Sanquel (which diſcharges itſelf into the Second Deſaguadero) is full of marſhes, and woods of that thorny, thick,

rough reed, that is called Sanquel in the idiom of the Pehuenches; ſo as to be impaſſable in any other manner, than by going cloſe to the Cordillera, and paſſing the river at it's ſource, or where it iſſues from thoſe mountains.

Twelve leagues to the weſt of the Caſuhati, and about ſix or eight from the Guamini, the Hueyque Leuvu beforementioned takes it's courſe. The way to this river conſiſts of hills, dales, ſtony mountains, and many woods. Theſe woods are ſo extremely thick, that they are paſſable only through two ſtrait paths, which lead to the River Colorado, or Red River: one points to the weſt, and the other inclines to the ſouth. Theſe woods continue above twenty leagues to the north of the Colorado; to the ſouth, they extend to the Second Deſaguadero, but there they are ſomewhat thinner; and, to the weſt, they reach to the River Sanquel: after which their thickneſs diminiſhes. At about five or ſix leagues to the weſtward of the River Hueyque there is a large ſalt pond, in the middle of the woods, and about five or ſix leagues farther there is a ſecond. There are likewiſe two others; one to the ſouth, and another to the north. They are well ſtored with an excellent clean ſalt, of which the Indians provide themſelves great quantities in their journeys. There is alſo another very large ſalt pond not far from the ſea coaſt, between the Firſt and Second Deſaguadero.

From the River Hueyque to the Firſt Deſaguadero, or Red River, is four, and ſometimes five days journey, with tents; which, at that part where it bends towards the ſouth, is through thick, low woods. From thence, travelling ſtill to the weſt, upon the bank of this river, with the woods to the north, for five or ſix days more, you arrive at the place where it comes from the north and doubles to the eaſt; and

here

here it is paſſed: when, after a long day's journey, directly to the ſouth, over a craggy country encumbered with woods, where is no place to reſt, the Black River, or Second Deſaguadero, is ſeen from the hills, which are very high, running in a deep, broad vale, which is about two leagues in breadth on each ſide of the river.

This river, the greateſt of all Patagonia, empties itſelf into the weſtern ocean, and is known by various names; as the Second Deſaguadero, or Second Drain; the Deſaguadero of Nahuelhuaupi, or Drain of Nahuelhuaupi; by the Spaniards called the Great River of Sauces, or Willows; by ſome of the Indians, Cholehechel; by the Puelches, Leuvu Camo, or the River, by Antonomaſia; and Cuſu Leuvu, that is, Rio Negro, or Black River, by the Huilliches and Pehuenches. Where they croſs from the Firſt to the Second Deſaguadero, it is called Cholehechel.

The real ſource of this river is not exactly known, but it is ſuppoſed to riſe not far from the beginnings of the River Sanquel. It is formed by a great many brooks and ſmall rivers, runs unſeen among high, broken rocks, and is ſtraitened and locked up in a very narrow and deep channel; till at length it begins to ſhow itſelf in a very wide, deep, and rapid ſtream, ſomewhat higher than Valdivia, but on the oppoſite ſide of the Cordillera. At a ſmall diſtance from it's firſt appearance many rivers fall into it; ſome of which are large, and come from the Cordillera, and enter principally on the north ſide.

A Tehuel or Southern Cacique deſcribed upon my table as many as ſixteen, and told me their names, but not having writing materials at hand, I could not ſet them down, and have ſince forgotten them. He added likewiſe, that he knew no place in the river, even before the entry of theſe leſſer

ones,

ones, that was not very wide and deep. He did not know where it began, but ſaid it came from the north. He was brother to the old Cacique Cacapol, appeared to be upwards of ſeventy years of age, and had lived all his time on the borders of this river.

Of theſe rivers which enter on the north ſide, one is large, broad, and deep, and proceeds from a vaſt lake, near twelve leagues in length, and almoſt round, called Huechun Lavquen, or the Lake of the Boundary. This lake is about two days journey from Valdivia, and is formed by ſeveral brooks, ſprings, and rivers, which come from the Cordillera.

Beſides the river it ſends forth to the eaſt and ſouth, which makes part of the great river, it may ſend out another weſtward, which may communicate with the South Sea near Valdivia: but this I cannot affirm, as I did not ſufficiently examine it.

There is alſo from the north another ſmall river, which comes higher up from the foot of the Cordillera, and croſſes the country from N. W. to S. E. This falls into the Deſaguadero about a day and a half's journey to the eaſt of Huichin, the country of the Cacique Cangapol. It is called Pichee Picuntu Leuvu, that is, the Little Northern River; to diſtinguiſh it from the Sanquel, which alſo enters into the Second Deſaguadero; each of them being called by the Indians the River of the North. The mouth of this river is diſtant from that of the Sanquel about four or five days march.

The river Sanquel is one of the largeſt in this country, and may paſs for another Deſaguadero, or Drain, of the ſnowy mountains of the Cordillera. It comes very far north, running between the mountains amongſt deep breaks and precipices,

cipices, all the way augmented with new ſupplies from the many brooks that join it. It's firſt appearance is at a place called the Diamante, or Diamond; from whence it is called by the Spaniards Rio del Diamante. At a ſmall diſtance from it's ſource conſiderable brooks enter it, that come from the foot of the Cordillera farther north; and lower down, towards the ſouth, the River Lolgen diſcharges itſelf into it. This river is ſo large, that the main ſtream, by the Indians of the Black River, is indifferently called Sanquel Leuvu and Lolgen. It is broad and rapid even at it's firſt appearance, and increaſes by the many brooks and ſprings it receives from the mountains, and from the very moiſt country through which it paſſes for the ſpace of three hundred miles, taking an almoſt ſtraight courſe from N. to S. by E. till it enters into the Second Deſaguadero, or Black River, by a very wide and open mouth.

At the conflux of theſe two rivers there is a great whirlpool; yet in this very place the Indians paſs it, ſwimming over with their horſes. The current of the Sanquel throughout is very violent, eſpecially on it's increaſe. It's banks are covered with reeds and very lofty willows.

On the ſouth ſide of the Great or Second Deſaguadero there enter but two rivers of any note. One is called the Lime Leuvu by the Indians, and by the Spaniards the Deſaguadero, or Drain, of Nahuelhuaupi, or Nauwelwapi. The people of Chili give the ſame name to all the great river; but this is through a miſtake, they being ignorant of ſome of it's branches; of which this is only one, and not ſo big as the Sanquel, and much leſs than the main branch, even at it's firſt appearance out of the Cordillera.

This river proceeds, with a great and rapid ſtream, from the Lake of Nahuelhuaupi, almoſt due north, through vales

and marſhes, and continues it's courſe for about thirty leagues, receiving a great many brooks in it's paſſage from the neighbouring hills, till it enters into the Second Deſaguadero, ſomething lower than that which comes from Huechun Lavquen, or the Lake of the Boundary. It is called by the Indians Lime Leuvu, becauſe the vales and marſhes through which it flows abound with ticks and blood-leeches, and theſe are called in the tongue of the Huilliches, lime, or leeme; and the country Leeme Mapu, the Country of Ticks; and the people Leeme Che, People of Ticks.

The Lake of Nahuelhuaupi is one of the greateſt that is formed by the waters of the Cordillera, and (according to the account of the Chilenian Miſſionaries) is near fifteen leagues in length. On one ſide of it, near it's bank, is a ſmall, low iſland, called Nahuelhuaupi, or the Iſland of Tigers; nahuel ſignifying a tiger, and huaupi an iſland. It is ſituated in a great plain, encompaſſed by hills, rocks, and mountains; from which it receives many brooks and ſprings, as well as water from the melted ſnows. A ſmall river enters it on the ſouth ſide, which comes from the country of Chonos, on the continent over againſt Chiloe.

The other river which enters the Second Deſaguadero from the ſouth is but ſmall, and is called by the Indians Machi Leuvu, or the River of Wizards; but wherefore, I know not. It comes from the country of the Huilliches, runs from ſouth to north, and diſcharges itſelf into the main river a little lower than the Lime Leuvu.

The Second Deſaguadero from hence takes it's courſe to the eaſt, making a ſmall bend northward as it comes to the Cholehechel, where it approaches within ten or twelve leagues of the Firſt Deſaguadero; then it winds downward to the ſouth eaſt, till it enters into the ocean.

Some

Some ſmall diſtance below this laſt winding it makes a large ſweep, or circle, forming a peninſula; the neck of it is about three miles wide, and the peninſula, which is almoſt round, is about ſix leagues over. It is called the Encloſure of the Tehuelhets, or Tehuel-Malal. The river, till it comes to this encloſure, has high hills and mountains on both ſides, but ſo far diſtant, as to leave, in many places, plains between them and the river of two or three miles broad, which abound with paſture for cattle, and are never ſown: In other places the hills come cloſe to the water. The banks are covered with willows, and it contains a few iſlands diſperſed here and there; among which there is one of a large ſize, in the country of the Cacique Cacapol, where that chief and his vaſſals ſecure their horſes from being ſtolen by the Pehuenches. I never heard of any falls in this river, or that it is fordable in any part of it. It is very rapid, and the floods are very extraordinary, when the rains and melted ſnows come down the weſt ſide of the Cordillera, comprehending all that falls from thirty-five to forty-four degrees of ſouthern latitude, being a chain of ſeven hundred and twenty miles of mountains. This riſing of the river is ſo ſudden, that though it may be heard at a great diſtance, beating and roaring among the rocks, yet it hardly gives ſufficient notice to the Indian women, to pull down their tents, and carry off their baggage; nor to the Indian men, to ſecure their cattle by removing them to the mountains. Many diſaſters happen oftentimes in conſequence of this great flood; the whole vale is deluged, and tents, cattle, and ſometimes women and children, are carried down the vaſt, impetuous torrent.

The mouth of this river, which opens into the Atlantic Ocean, has, I believe, never been properly ſurveyed. It is called the Bay Sans Fond, or Bottomleſs Bay; whether from

it's

it's depth, or it's ſhallowneſs (as ſome imagine) I do not know, but I ſhould rather imagine from the former; for I cannot ſuppoſe that a river ſo extremely rapid, and which takes a courſe of near three hundred leagues, from the foot of the Cordillera, among rocks and ſtones, could carry along with it any great quantity of ſand; or, if it did, that the ſand could lodge at the mouth, againſt the force of ſo violent a current. The Spaniards call it the Bay of Saint Matthias, and place it in forty degrees forty-two minutes ſouth latitude; though in Mr. D'Anville's map it is placed two degrees farther from the line. I cannot think the diſtance is ſo great between the Firſt and Second Deſaguaderoes; all the Indians affirming that theſe two rivers enter into the ſea at no great diſtance from each other: wherefore, in my map, I have taken a middle diſtance.

In an expedition in the year 1746, to examine the ſea-coaſt, &c. between the River of Plata and the Straits of Magellan, the mouth of this river was not examined, although the captain of the ſhip was urged to make the proper diſpoſitions for ſuch an examination; but he neglected to give notice when he was got near to it's latitude. His reaſons for this conduct were, "that his orders were only to diſcover if "there was any port, fit to make a ſettlement, near or not "very far from the mouth of the Straits, that might afford "ſupplies for ſhips in their paſſage to the South Seas; that "he had ſurveyed all from Port Gallegos, without finding "one place fit for forming a ſettlement upon, on account of "the barrenneſs of the ſoil, and the want of the common "neceſſaries of wood and water; that he had done what was "ſufficient to quiet the King of Spain, with reſpect to any "jealouſies he might have of a certain northern nation's being "ſo fooliſh as to attempt a ſettlement in ſuch a country,

"where

" where as many as were left muſt periſh; that the Bay Sans " Fond was at too great a diſtance from Cape Horn, to " come within the circle of his inſtructions; that his ſtock " of freſh water was ſcarce ſufficient to reach the River of " Plata, and that he was not certain whether he ſhould be " able to get any more at the mouth of the River of Sauces."

A ſettlement at the mouth of this river would be much more convenient for ſhips going to the South Seas than that of Buenos-Ayres; where a ſhip may be a fortnight, or a month, before it can get out, on account of the contrary winds, and then not being able to get over the flats but at high water: and after this, it will take up a week, to get down as low as the Bay Sans Fond; when a veſſel that failed from hence might by that time have doubled Cape Horn, and got into the South Sea.

If any nation ſhould think proper to people this country, it might be the cauſe of perpetual alarm to the Spaniards; as from hence ſhips might be ſent into the South Seas, and their ſea ports deſtroyed, before ſuch a ſcheme or intention could be known in Spain, or even in Buenos-Ayres. And farther, a nearer way might be diſcovered, by navigating the river with barges near to Valdivia. Many troops of the Indians of the river, the ſtouteſt of all theſe nations, would enliſt themſelves for the ſake of plunder; ſo that the important garriſon of Valdivia might be eaſily taken; which would of courſe draw after it the taking of Valparaiſo, a much weaker fortreſs; and the poſſeſſion of theſe two places would enſure the conqueſt of the fertile kingdom of Chili.

A ſettlement is much more practicable here, than in the Malouin Iſlands, or the Ports of Deſire and San Julian; here being plenty of wood and water, and a good country, fit for tillage, and able to maintain it's inhabitants. The con-

veniences for a ſettlement on the encloſure of the Tehuelhets are very great; it being defended by this great and rapid river, which forms as it were a natural foſs, and containing eighteen miles in length of a very fruitful country, abounding with paſtures, and ſtored with plenty of hares, rabbits, wild fowl, deer, &c. and from the river it might be ſupplied with plenty of fiſh of various kinds.

It is a conſideration of ſome weight, that the ſettlers might be provided with cattle, as cows, horſes, &c. on the ſpot, at a very trifling expenſe. A commerce might alſo be eſtabliſhed with the Indians; who for ſky-coloured glaſs beads, caſcabells of caſt braſs, broad ſwords, heads of lances, and hatchets, would exchange cattle for the uſe of the colony, and fine furs to ſend to Europe. And ſo rare is it that ſhips meet in theſe ſeas, that all this might be done with ſo much ſecrecy, that the place might be peopled and maintained many years, without the Spaniards being informed of it. The French, for inſtance, were ſettled ſeveral years in thoſe ſouthern iſlands, without it's being known to the nations of Europe.

The woods hereabouts conſiſt of the ſame kind of trees as are before deſcribed, except one ſort, which the Indians regard as ſacred, and never burn. It produces a gum, of the conſiſtence, and almoſt of the colour of yellow wax: on burning, it has a very fragrant ſmell, but is not like any of the officinal gums uſed among us. I never ſaw this tree; but the natives informed me it is but ſmall. I have had ſome ſmall quantities of the gum, which, mixed with wax, made ſmall candles.

All the ſeacoaſt, from about twenty leagues to the ſouth of the Second Deſaguadero, is a dry, barren country, with very little paſture, and uninhabited by man or beaſt, except

a few

a few guanacoes, that ſometimes deſcend from the neighbouring mountains to the weſt. It has no water for a great part of the year, and what it has is to be found only in the lakes after great rains. At that ſeaſon the Indians come down to this country, to bury their dead, and viſit the ſepulchres, and to ſeek for ſalt at St. Julian's Bay, or upon the ſeacoaſt. Some few ſtony hills are diſperſed here and there, and a metallic ore, of a ſpecies of copper, was found in ſome of them, at Port Deſire.

In the voyage made in 1746, no river was diſcovered in all this coaſt, though every where (eſpecially in the ports deſcribed in the old maps) the Spaniards and miſſionaries went aſhore, and travelled all round the different ports. This convinced them of the miſtake they had been under; which was probably occaſioned by the ſtrong eddies, or running out of the water at the low tides. As for the River Camarones, deſcribed in Mr. D'Anville's map, as opening at the bottom of the Bay of St. George with three mouths (and not in the Bay of Camarones, as I have ſeen it in former maps) I have placed it in my map, upon his authority; but at the ſame time muſt obſerve, that in the abovementioned voyage no ſuch river was diſcovered, though we entered into this wide bay. The diſtance perhaps which the ſhip lay from the ſhore might be too great for our making certain obſervations. The Indians indeed ſpeak of a river in the country of Chulilaw; but I could not diſcover whence it came, or where it ended, or whether, being ſmall, it was not ſwallowed up in thoſe deſarts; as it often happens to other greater rivers deſcribed in this map.

In the Bay of Lions the Spaniards went aſhore, but did not find any river. In the Bay of Camarones there was nothing remarkable, but many huge rocks, that had the appearance

pearance of a city under water. The bottom of this bay was ſo ſhallow at low water, that the frigate was left upon the rocks, and was obliged to wait for the tide to get off. In the Gallegos Bay they likewiſe went aſhore, but were called on board again, before a thorough inquiry could be made whether there was a river or not.

The territory of the Tehuelhet and other Patagonian nations borders upon the weſtern parts of this uninhabitable country; and according to the relation of ſome Spaniſh captives, whom I reſcued from ſlavery among the Indians (one of them had been ſeven years in that country) all this part conſiſts of vales encloſed within low ridges of mountains, watered with ſprings and ſmall brooks, which are ſwallowed up in little lakes, or watering places, that in ſummer dry up: ſo that many of the inhabitants, at that ſeaſon, go to live on the Second Deſaguadero, carrying their wives, families, and all their baggage along with them; and ſome go even as far as the Caſuhati, the Vuulcan, and the Tandil.

Theſe vales abound in paſtures, and have ſome ſmall woods, which ſerve for fuel. There are plenty of guanacoes in this country, and in ſome places they make their tents of the ſkins of this animal. There are likewiſe great numbers of antas, whoſe ſkins the Tehuelhets ſell to the other Puelches, with which the latter make their armour.

The anta is of the ſtag kind, but without horns. It's body is as big as that of a large aſs; it's head very long and tapering, ending in a ſmall ſnout; it's body very ſtrong, and broad at the ſhoulders and haunches; it's legs and ſhanks are long, and ſtronger than thoſe of a ſtag; it's feet cloven like thoſe of a ſtag, but ſomething larger; it's tail ſhort, like that of a deer. The ſtrength of this animal is wonderful; it being able to drag a pair of horſes after it, when one horſe

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is ſufficient to take a cow or a bull. When he is purſued, he opens his way through the thickeſt woods and coppices, breaking down every thing that oppoſes him. I do not know whether there have ever been any attempts to tame this animal, though it is by no means fierce, and does no miſchief but to the chacras, or plantations, and might be of great ſervice, on account of it's ſtrength, if it could be brought to labour.

There are no wild horſes in this country, but the tame ones bred here are ſuperior, both in beauty and ſtrength, to any in South America; enduring long journeys, without any other proviſion than what they pick up by the way; and in courage and ſwiftneſs they are exceeded by none. There is alſo plenty of ſmall game, and the Indians, who are very numerous, live chiefly upon it. There are likewiſe conſiderable quantities of the occidental bezoar, found not only in the ſtomach of the guanacoes and vicunias, but alſo of the anta; though in this laſt it is ſomewhat coarſer. When it is given in a conſiderable quantity, it greatly promotes a diaphoreſis. I have almoſt always found it give relief and immediate eaſe in heartburns, faintings, &c. the doſe conſiſting of a dram, or two ſcruples, taken in any thing; though it might be given in a larger quantity with great ſafety. I have found it preferable, in many caſes, to our teſtaceous powders, and mineral ſubſtances. I have had ſome of theſe ſtones that weighed eighteen ounces each.

There are many ſpecies of the fowl kind, ſuch as doves, turtles, ducks, pheaſants, partridges, &c. which I mention, as profitable, though not regarded or uſed by the Indians. There are alſo birds of prey, as eagles, vultures, kites, gleads, owls, and falcons. But, ſo far to the ſouth, there are neither lions nor tigers, except in the Cordillera.

The country of the Huilliches, over againſt the Tehuel Mapu, and to the ſouth of Valdivia, is, according to the relations of the miſſionaries, a very poor country, and deſtitute of all the common neceſſaries of life; as indeed is all that ſea-coaſt below Chili, to the Magellanic Straits. The people of the coaſt live chiefly upon fiſh, and are diſtinguiſhed by the names of Chonos, Poy-yus, and Key-yus. Of theſe two laſt nations, thoſe who live farther from the coaſt hunt on foot, being very nimble, and inured to this exerciſe from their infancy. In Chiloe, great part of the proviſions for the miſſionaries, and the garriſon of Spaniſh ſoldiers, is ſent from Valdivia, or other ſeaports of Chili.

In this iſland there is a ſmall city, or rather village, called Caſtro; where a Spaniſh captain, or deputy governor, reſides.

The mountains of the Huilliches are conſiderably lower than thoſe towards the north, ſo that they are in this country paſſable at all times of the year, and beſides have frequent openings. They are well covered with wood and even timber. There is a kind of tree peculiar to this country, which the Indians call lahual, and the Spaniards, alerce, or, according to our pronunciation, lawal and alerſey. It was not very particularly deſcribed to me; but I take it to be of the fir kind. What is very remarkable in it, is it's convenience for being ſplit into boards, it's trunk being naturally marked with ſtraight lines from top to bottom; ſo that, by cleaving it with wedges, it may be parted into very ſtraight boards, of any thickneſs, in a better and ſmoother manner than if they were ſawn. Theſe trees are very large, as I have been informed; but I cannot pretend to ſay what is their general diameter.

If plants or ſeeds of this tree were brought over into England,

England, it is very probable they would thrive here, the climate being as cold as in the countries where it grows; and it is there reckoned to be the moſt valuable timber they have, both for it's beauty and duration. It may not be improper to obſerve in this place, that by means of the rivers of Nahuelhuaupi, Sanquel, and Lolgen, great quantities of this wood, pine-trees, &c. might be ſent down, in large floats, to the Great River of Sauces, and ſo to the Bay of San Matthias, for the building of ſhips, houſes, &c.

The Huilliches have alſo a ſpecies of tobacco, which they bruiſe when almoſt green, and make into ſhort, thick, cylindrical rolls. It is of a dark-green colour, and when ſmoked yields a ſtrong, diſagreeable ſmell, ſomething different from the Virginia tobacco. It is very ſtrong, and ſoon intoxicates; ſo that they hand the pipe from one to another, and each takes a whiff in his turn, as the continuing it for any length of time would diſturb the ſenſes.

The country of thoſe Tehuelhets that live nearer and cloſe up to the Straits, as the Sehuau-cunnees, and Yacana-cunnees, is much the ſame as of the other Tehuelhets. They have within land ſome high woods, and a ſmall ſhrub, which produces a fruit very like our winberries, but ſomething hotter: they are good to eat, and very proper for the climate.

The Tierra del Fuego is compoſed of a great number of iſlands. Thoſe to the weſt are ſmall and low, full of marſhes and fens, and moſtly uninhabitable, being often covered with water; but thoſe which are to the eaſt are bigger, and higher land, with mountains and woods, and are inhabited by Indians of the Yacana-cunnees, and theſe have had frequent communication with the French and Spaniards, who went thither from the Malouin Iſlands to get wood. I cannot

not pretend to ſay, whether in theſe large iſlands there is any game, beſides that of fowl: but it is highly credible, that the Indians who dwell there do not live entirely upon fiſh, which it is very difficult to take during the winter in theſe cold climates.

In the year 1765 or 1766 (I do not remember which) a Spaniſh ſhip, laden with merchandize for Peru, was driven aſhore and beat to pieces upon the Iſland del Fuego, about fourteen leagues (as they reckoned) from the Straits mouth. The crew being ſaved, they made themſelves a veſſel, big enough to carry them and their proviſions to Buenos-Ayres; where they informed the Governor, Don Pedro de Cevallos, that the Indians, natives of this iſland, were very humane and hoſpitable, and helped them to carry down many very heavy trees, which they had fallen for the building of their veſſel, and aſſiſted them in every thing: that they had been very liberal of their cargo to the Indians, who eſteemed thoſe things leaſt which were of the greateſt value, as ſilk, ſatin, tiſſues, &c. and were more deſirous of the coarſeſt cloths, to keep them warm: that at firſt they came down in great numbers with their arms, bows and arrows, and that their manner of expreſſing a deſire of friendſhip and peace was by laying down their arms, bowing their bodies, and then leaping up and rubbing their bellies, or beating on them with their hands. The Governor ſent this account to the Court of Spain, and propoſed the fixing a colony in this iſland; but the French being at that time tampering with the Spaniſh Court about the purchaſe of the Malouin Iſlands, the prudent deſigns of the Governor were fruſtrated, and he was recalled to his own country.

Tamu, the Yacana-cunnee Cacique, told me that they uſed a kind of float, with which they ſometimes paſſed the Straits, and

and had communication with thoſe of his nation: from whence it is evident, that this place has the conveniences of wood, water, and ſoil; and, if there could be found a tolerable harbour, it would be much more convenient for a colony, and have a better command of the paſſage to the South Sea, than Falkland's Iſlands.

The Malouin or Falkland's Iſlands are many in number; ſome are exceeding ſmall; but there are two which are very large. What I ſhall relate concerning them is according to the accounts which I have received from many of the Spaniſh officers, who went to receive this country from the French, and to tranſport the Spaniards thither from Buenos-Ayres, as well as to carry away the French inhabitants; and alſo from a French gunner, who ſailed with me from the River of Plata to the Port of Cadiz, and had reſided in thoſe iſlands ſeveral years. All theſe were unexceptionable witneſſes.

Theſe iſlands are ſo low and boggy, that after a ſhower of rain it is impoſſible to ſtir out, without ſinking up to the knees in mire. The houſes are built with earth, and from the exceeding moiſtneſs of the country, are green within with moſs; and bricks cannot be made for want of fuel. The ſettlers have ſown various kinds of grain, as corn, barley, peaſe, beans, &c. but the land is ſo barren, that they all run into graſs and ſtraw, and yield no crop. All the induſtry of the French, for ſeveral years, could only accompliſh the raiſing a ſmall quantity of ſalad; and this they effected by gathering the dung of all their animals; cows, hogs, and horſes. The only animals which are natural to theſe iſlands are penguins and buſtards, and theſe laſt are alone eatable. They are but indifferent food, are killed by ſhooting, and ſoon grew ſo ſhy, that they became very dear. Some fiſh are alſo taken, but in quantities by no means pro-

portionable to the wants of the inhabitants. So great is the poverty of the country, that the Spaniſh Governor of Buenos-Ayres was obliged to be at the expenſe of ſending ſhips every three or four months, to maintain the people and garriſon, without any returns; and though live hogs, cows, and horſes, have been carried thither, yet the country is ſo cold, ſo moiſt, and ſo barren of ſhelter, that they never increaſe; ſo that theſe charges muſt laſt as long as the ſettlement continues. There is no wood, and nothing that ſerves for fuel but a low ſhrub, ſomething like our furze or heath, and this but in ſmall quantities: the inhabitants therefore are obliged to ſend ſmall veſſels to fetch wood from Tierra del Fuego. Water is almoſt the only neceſſary this country affords, beſides the convenience of a good harbour; which yet does not appear to anſwer the end for which the ſettlement was made: for as this Haven of Solidad lies open to the north or north eaſt, a ſhip muſt have a wind from that quarter, to enter it. Now as ſuch a wind is the moſt favourable for paſſing Cape Horn, a ſhip would hardly enter here, and loſe the favourable gale that would carry her into the South Sea; eſpecially as ſhe muſt wait for a contrary wind to get out again, and then for a north eaſterly wind to ſteer for Cape Horn; and all this in a place where there are no hopes of taking in any other proviſion beſides water.

The French ſent people to theſe iſlands in the time of the laſt war, to ſecure a port for their ſhips coming from the Eaſt Indies by the South Sea; which courſe they took at that time, to eſcape the Engliſh privateers: but when the war was over, being tired of ſo wretched a colony, and ſo many expenſes, which now ceaſed to anſwer, they determined to leave them. But being deſirous (if poſſible) to recover the money laid out here, they repreſented their new acquiſitions

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in ſo favourable a manner to the Spaniſh Court, that the King of Spain agreed to pay five hundred thouſand dollars (ſome ſay eight hundred thouſand, and others enlarge the ſum to a million) for their ceding them to Spain: whereof the King of France was to receive a part, and the reſt to go to Monſieur Bougainville the proprietor; beſides ſome cargoes of goods, bought with this money in the Rio Janeiro, permitted to be ſold in Buenos-Ayres. All this the captain of a Spaniſh frigate repreſented, with a great deal of freedom, to the preſent Governor of Buenos-Ayres, in the preſence of Monſieur Bougainville; complaining of the trick put upon the King of Spain, and proteſting that no perſon, commiſſioned to receive theſe iſlands, could, conſiſtently with the loyalty he owed his Sovereign, or his obligations as a Chriſtian, upon ſeeing them, accept the delivery, till he had firſt given an account of them to the Court of Spain; it being evident that they had been groſsly impoſed upon. Monſieur Bougainville did not think proper to contradict what this officer had ſaid; who, beſides being an unexceptionable eye-witneſs himſelf, could (if neceſſary) have corroborated his account by the teſtimonies of a hundred people, who were lately arrived with the exportation of the French inhabitants.

The Spaniards tranſported with their colony two Franciſcan friars, and a governor or vice-governor; who, beholding their ſettlement, were overwhelmed with grief; and the Governor, Colonel Catani, at the departure of the ſhips for Buenos-Ayres, with tears in his eyes declared, that he thought thoſe happy who got from ſo miſerable a country, and that he himſelf ſhould be very glad if he was permitted to throw up his commiſſion, and return to Buenos-Ayres, though in no higher ſtation than that of a cabin-boy.

CHAPTER

CHAPTER IV.

An Account of the Inhabitants of the moſt Southern Part of AMERICA, *deſcribed in the Map.*

THE nations of Indians, which inhabit theſe parts, bear among themſelves the general denominations of Moluches and Puelches.

The Moluches are known among the Spaniards by the names of Aucaes and Araucanos.

The former of theſe is a nick-name, and a word of reproach, meaning rebel, wild, ſavage, or banditti; the word aucani ſignifying to rebel, riſe, or make a riot, and is applied both to men and beaſts, as auca cahual is a wild horſe, aucatun, or aucatuln, to make an uproar.

They call themſelves Moluches, from the word molun, to wage war; and moluche ſignifies a warriour. They are diſperſed over the country both on the eaſt and weſt ſides of the Cordillera of Chili, from the confines of Peru to the Straits of Magellan, and may be divided into the different nations of the Picunches, Pehuenches, and Huilliches.

The Picunches are the moſt northern of theſe people, and are ſo called from picun, which in their language ſignifies north, and che, men or people. They inhabit the mountains, from Coquimbo to ſomewhat lower than St. Jago of Chili. Theſe are the moſt valiant and the biggeſt-bodied men of all the Moluches; eſpecially thoſe to the weſt of the Cordillera:

Cordillera: among which are thoſe of Penco, Tucapel, and Arauco; from which laſt, the Spaniards by miſtake gave the name of Araucanos to all the reſt of the Indians of Chili. Thoſe who live to the eaſt of the Gordillera reach ſomething lower than Mendoza, and are called by thoſe on the other ſide Puelches, puel ſignifying eaſt. But by others who live towards the ſouth, they are called Picunches. I knew ſome of their Caciques; whoſe names were Tſeucan-antu, Pilque-pangi, Caru-pangi, and Caru-lonco.

The Pehuenches border on the Picunches to the north, and reach from over againſt Valdivia to thirty five degrees of ſouth latitude. They derive their name from the word pehuen, which ſignifies pine-tree; becauſe their country abounds with theſe trees. As they live to the ſouth of the Picunches, they are ſometimes called by them Huilliches, or Southern People, but moſt generally Pehuenches. Their Caciques were Colopichun, Amolepi, Nonque, Nicolaſquen, Guenulep, Cuſu-huanque, Col-nancon, Ayalep and Antucule. The laſt was a young Cacique, whom I knew very well.

Theſe two nations were formerly very numerous, and were engaged in long and bloody wars with the Spaniards, whom they almoſt drove out of Chili, deſtroyed the cities of the Imperial, Oſorno, and Villarica, and killed two of their preſidents, Valdivia, and Don Martin de Loyola; but they are now ſo much diminiſhed, as not to be able to muſter four thouſand men among them all. This has been in ſome meaſure owing to their frequent wars with the Spaniards of Chili, Mendoza, Cordova, and Buenos-Ayres, with their neighbours the Puelches, and with one another. But what has made the greateſt havock amongſt them, is the brandy which they buy of the Spaniards, and their pulcu, or chicha, which they make themſelves. They often pawn and ſell

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their wives and children to the Spaniards for brandy, with which they get drunk, and then kill one another; and it ſeldom happens that the party who has ſuffered moſt on theſe occaſions waits long for an opportunity of revenge. The ſmall pox alſo, which was introduced into this country by the Europeans, cauſes a more terrible deſtruction among them than the plague, deſolating whole towns by it's malignant effects. This diſorder is much more fatal to theſe people, than to the Spaniards or Negroes, owing to their groſs habit of body, bad food, and want of covering, medicines, and neceſſary care: for the neareſt relations of thoſe who fall ſick fly from them, to avoid the diſtemper, and leave them to periſh, perhaps in the middle of a deſart. About forty five years ago, the numerous nation of the Chechehets, having caught this diſorder in the neighbourhood of Buenos-Ayres, endeavoured to fly from it, by retiring into their own country, which was about two hundred leagues diſtant, through vaſt deſarts. During this journey they daily left behind them their ſick friends and relations, forſaken and alone, with no other aſſiſtance than a hide reared up againſt the wind, and a pitcher of water. Thus they have been brought ſo low, that they have not more than three hundred men capable of bearing arms.

The Huilliches, or Southern Moluches, reach from Valdivia to the Straits of Magellan. They are divided into four diſtinct tribes or nations. The firſt of theſe reaches to the Sea of Chiloe, and beyond the Lake of Nahuelhuaupi, and ſpeak the Chilenian tongue. The ſecond nation are the Chonos, who live on and near the iſlands of Chiloe. The third nation is called Poy-yus, or Peyes, and inhabits the ſea-coaſt from forty eight to a little more than fifty one degrees of ſouth latitude: and from thence to the Straits live the fourth

nation,

nation, called the Key-yus, or Keyes. Theſe laſt three nations are known by the name of Vuta Huilliches, or Great Huilliches, becauſe they are bigger-bodied men than the firſt, who are called Pichi Huilliches, or Little Huilliches. They ſeem likewiſe to be a different people; as the language they ſpeak is a mixture of the Moluche and Tehuel languages. The other Huilliches, and the Pehuenches, ſpeak in the ſame manner with one another, and differ only from the Picunches in uſing the letter S inſtead of R and D, not having theſe two letters in their alphabet: and the Picunches, having no S, uſe R and D inſtead of it; and oftentimes T, where the others uſe CH; as domo, for ſomo, a woman; huaranca, for huaſanca, a thouſand; vuta, for vucha, great. Theſe nations are numerous, eſpecially the Vuta Huilliches. The Caciques of the firſt, or Pichi Huilliches, were Puelman, Painiacal, Tepuanca; whom I have ſeen; with many others, whoſe names I have forgotten.

The Puelches, or Eaſtern People (ſo called by thoſe of Chili becauſe they live to the eaſt of them) are bounded on the weſt by the Moluches, down to the Straits of Magellan; by which they are terminated on the ſouth; on the north, by the Spaniards of Mendoza, San Juan, San Louis de la Punta, Cordova, and Buenos-Ayres; and to the eaſt, by the ocean. They bear different denominations, according to the ſituation of their reſpective countries, or becauſe they were originally of different nations. Thoſe towards the north are called Taluhets; to the weſt and ſouth of theſe are the Diuihets; to the ſouth eaſt, the Chechehets; and to the ſouth of theſe laſt is the country of the Tehuelhets, or, in their proper language, Tehuel-Kunny, i. e. Southern Men.

The Taluhets border to the weſt on the Picunches, and dwell on the eaſt ſide of the Firſt Deſaguadero, as far as the

the lakes of Guanacache, in the jurisdictions of St. Juan and St. Louis de la Punta, scattered in small troops, and seldom fixed to one place. There are also some few of them in the jurisdiction of Cordova, on the Rivers Quarto, Tercero, and Segundo; but the greater part are either destroyed by their wars with the other Puelches and the Mocovies, or have taken refuge with the Spaniards. There were formerly some of this nation in the district of Buenos-Ayres, on the rivers of Lujan and Conchas, and that of the Matanza; but they are now no more. Their Caciques were Mugeloop, Alcochoro, Galelian, and Mayu.

Of this nation so few remain at present, that they are scarce able to raise two hundred fighting men, and only make a kind of piratical war in small parties, except when they are assisted by their neighbours, the Picunches, Pehuenches, and Diuihets; and, even with all their auxiliaries, cannot bring into the field above five hundred men at the most, and seldom so many. This nation, and that of the Diuihets, are known to the Spaniards by the name of Pampas.

The Diuihets border westwardly upon the country of the Pehuenches, from thirty five to thirty eight degrees of southern latitude, and extend, along the rivers Sanquel, Colorado, and Hueyque, to within about forty miles of the Casuhati on the east. They are of the same wandering disposition with the Taluhets, and are not much more numerous, having been greatly destroyed in their attempts to plunder the Spaniards; sometimes taking part with the Taluhets, at other times with the Pehuenches, and frequently making their excursions alone, on the frontiers of the mountains of Cordova and Buenos-Ayres, from the Arrecife to Lujan; killing the men, taking the women and children for slaves,

and

and driving away the cattle. The Caciques of this nation, were Concalcac, Pichivele, Yahati, and Doenoyal.

Theſe two nations ſubſiſt chiefly on the fleſh of mares, which they hunt, in ſmall companies of about thirty or forty each, in the vaſt plains betwixt Mendoza and Buenos-Ayres; where they often meet with large troops of Spaniards, ſent out on purpoſe, who execute the laws of retaliation with at leaſt equal cruelty. But this is not the only danger which they run the riſk of: for if the Tehuelhets, or Chechehets, have reached the Cafuhati, or the Vuulcan and Tandil, at the time when the Diuihets and Taluhets are about to retire with their booty, they continue to fall on them in their retreat (particularly in places where the length of the march obliges them to halt for ſome time to reſt their cattle) kill all that reſiſt, ſtrip the reſt of every thing, and carry away the plunder.

The country of the Chechehets, or People of the Eaſt, lies properly between the River Hueyque and the Firſt Deſaguadero, or River Colorado, and from thence to the Second Deſaguadero, or Black River; but they are perpetually wandering about, and move their habitations, and ſeparate, for the moſt trifling motives, and oftentimes from no other reaſon, but their natural propenſity to roving. Their country abounds only in the leſſer kinds of game, as hares, armadilloes, oſtriches, &c. producing few or no guanacoes. When they go up to the mountains of the Tandil and the Caſuhati, on account of the ſcarcity of horſes, they are ſo very unſkilful in hunting, &c. that they never bring back any on their return, unleſs their neighbours the Tehuelhets give them ſome, or they have the good fortune to ſurpriſe ſome of the parties of the Pehuenches, who generally return well provided. In other reſpects, they are a poor, harmleſs, and ſincere people, and more honeſt than the

Moluches or the Taluhets. They are very ſuperſtitious, extremely addicted to divinations and witchcraft, and are eaſily deceived. They are in general a tall, ſtout race of people, like their neighbours the Tehuelhets; but they ſpeak a different language. Although they are mild and humble in peace, they are bold and active in war, as the Taluhets and Diuihets have often found to their coſt; but now they are reduced to a very ſmall number, having been deſtroyed by the ſmall pox. Their ſurviving Caciques were Sejechu and Daychaco.

The Tehuelhets, who in Europe are known by the name of Patagons, have been, through ignorance of their idiom, called Tehuelchus: for chu ſignifies country or abode, and not people; which is expreſſed by the word het, and, more to the ſouth, by the word kunnee or kunny. Theſe and the Chechehets are known to the Spaniards by the name of Serranos, or Mountaineers. They are ſplit into a great many ſubdiviſions, as the Leuvuches, or People of the River, and Calille-Het, or People of the Mountains; amongſt whom are the Chulilau-cunnees, Sehuau-cunnees, and Yacana-cunnees. All theſe, except thoſe of the River, are called by the Moluches, Vucha-Huilliches.

The Leuvuches live on the north and ſouth banks of the River Negro, or, as they call it, Cuſu Leuvu. To the north they have a large, uninhabited country, which is quite impaſſable from thick woods and lakes, and marſhes, which are full of thorny, ſtrong canes, which they call ſanquel. Thus all communication is ſhut up from the north, but by marching weſtward, by the foot of the Cordillera, or eaſtward, by the ſeacoaſt. This people ſeem to be compoſed of the Tehuelhets and Chechehets, but ſpeak the language of the latter, with a ſmall mixture of the Tehuel tongue.

tongue. On the eaſtern ſide, they reach to the Chechehets; on the weſtern, they join to the Pehuenches and Huilliches; to the north, they border on the Diuihets; and, to the ſouth, on the other Tehuelhets. Going round the great Lake Huechun Lavquen, they reach Valdivia in ſix days journey from Huichin. This nation ſeem to be the head of the Chechehets and Tehuelhets, and their Caciques, Cacapol and his ſon Cangapol, are a kind of petty monarchs over all the reſt. When they declare war, they are immediately joined by the Chechehets, Tehuelhets, and Huilliches, and by thoſe Pehuenches who live moſt to the ſouth, a little lower than Valdivia.

Of themſelves they are but few in number, it being with the greateſt difficulty that they are able to raiſe three hundred fighting men, having been greatly leſſened by the ſmall pox which reduced the Chechehets: for, having joined that nation, they came to the plains of Buenos-Ayres in great numbers, and attacked the famous Don Gregorio Mayu Pilqui Ya, upon the Lake of the Lobos, with a ſtrong party of Taluhets; all of whom they cut off, and then retreated to the Vuulcan: but unfortunately they carried away with them ſome cloaths, which a ſhort time before had been bought at Buenos-Ayres, and were tainted with the ſmall pox. They have likewiſe been very much diminiſhed in their wars with their northern neighbours, the Picunches, Pehuenches, and Taluhets; who, combining together, ſometimes come down upon them by the ſide of the Cordillera and ſurpriſe them. Whenever this happens, they avoid their enemies by ſwimming acroſs the river, which the others are not able to do. But the children, which in the hurry and confuſion of flight are left behind, fall a prey to the inhuman enemy; who cruelly butcher all they find, not

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ſparing even thoſe who hang up in their cradles. Theſe attacks however are not always ſo ſecret, but that they ſometimes have advice of them, and then few eſcape the fury of this brave nation; and their Cacique Cacapol ſhews to his gueſts great heaps of bones, ſkulls, &c. of theſe enemies, whom he boaſts to have ſlain. The policy of this Cacique is to maintain peace with the Spaniards, that his people may hunt with ſecurity in the vaſt plains of Buenos-Ayres, between the frontiers of the Matanza, Conchas, and Magdalena, and the mountains: for which reaſon he does not ſuffer the other tribes to come down lower than Lujan, to maintain peace on the ſouthern ſide. Wherefore his Caciques and confederates, in the months of July, Auguſt, and September, place themſelves to hunt, where they may watch the motions of their enemies; whom they often attack and deſtroy. On this account theſe Indians never made war upon the Spaniards (though extremely jealous of them) till about 1738 or 1740; when the cauſes of the diſpute were as follows.

The Spaniards, very injudiciouſly, and indeed ungratefully, drove Mayu Pilqui-Ya, the only Taluhet Cacique who was their friend, to his deſtruction, by forcing him to retire to a diſtance, expoſed to the enemies which he had gained by defending their territories from the reſt of his countrymen and the Picunches, and too far off to receive any ſuccours from themſelves. After the death of this Cacique, a party of Taluhets and Picunches attacked the farms of the Rivers Areco and Arecife, led on by Tſeucanantu and Carulonco; and the Spaniards, with their Maeſtre de Campo, Don Juan de St. Martin, being too late to overtake the robbers, turned to the ſouthward, that they might not return empty-handed. Here they met with the tents of the old Caleliyan, with one

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half of his people, who, entirely ignorant of what had happened, were ſleeping without ſuſpicion of danger. Without examining if theſe were the aggreſſors, they fired upon them while they lay aſleep in their tents, and killed many of them, with their wives and children. The reſt, being awakened, and beholding the ſad ſpectacle of their ſlaughtered wives and children, were reſolved not to ſurvive the loſs of them, and ſnatching up their arms, ſold their lives as dearly as they could; but, in the end, they and their Cacique were all put to the ſword.

The young Caleliyan was at that time abſent, but having notice of what had happened, returned upon the retreat of the Spaniards, and beholding the ſlaughter of his father, relations, and friends, reſolved on immediate vengeance; and raiſing about three hundred men, among his countrymen and the Picunches, fell upon the village of Lujan, killed a great number of Spaniards, took ſome captives, and drove away ſome thouſands of cattle. Upon this, the Spaniards raiſed about ſix hundred of their militia, and a troop of regulars, with all expedition, but not ſoon enough for ſo ſwift an enemy. Not being able to overtake him, they turned round by the ſalt ponds, and fell down to the Caſuhati, where the Cacique Cangapol was at that time, with a few Indians, who prudently retired. Being diſappointed here, they returned by the ſea ſide, towards the Vuulcan, where they met a troop of Huilliches; who, being friends and at peace, went without arms to receive them, not having the leaſt ſuſpicion of any danger; but by the order of the Maeſtre del Campo they were quickly ſurrounded and cut in pieces, although the military officer of the troop remonſtrated againſt ſuch a proceeding, and interceded in their behalf. Having performed this exploit, they marched to the Salado, not above

forty leagues from the city, and about twenty from the farms of Buenos-Ayres; where a Tehuel Cacique, called Tolmichi-ya, couſin to Cacapol, and the friend and ally of the Spaniards, and much reſpected by them, was encamped, under the protection of the then Governor Salcedo. This Cacique, with the Governor's letter in his hand, and ſhewing his licenſe, was ſhot through the head by the Maeſtre del Campo; all the Indian men were killed, and the women and children made captives, with the youngeſt ſon of the Cacique, a boy of about twelve years of age. His eldeſt ſon very fortunately was gone out two days before, to hunt wild horſes, with a party of Indians.

This cruel conduct of the Maeſtre del Campo ſo exaſperated all the Indian nations of Puelches and Moluches, that they all took arms againſt the Spaniards; who found themſelves attacked at once, from the frontiers of Cordova and Santa Fe, down the whole length of the River of Plate, on a frontier of a hundred leagues; and in ſuch a manner, that it was impoſſible to defend themſelves: for the Indians, in ſmall flying parties, falling on many villages or farms at the ſame time, and generally by moon-light, it was impoſſible to tell the numbers of their parties; ſo that while the Spaniards purſued them in great numbers on one part, they left all the reſt unguarded.

Cacapol, who, with his Tehuelhets, as yet had lived in friendſhip with the Spaniards, was highly irritated at the attempt made on his ſon, the ſlaughter of his friends the Huilliches, the murder of his beſt-beloved kinſman and other relations, and the unworthy manner in which their dead bodies had been treated; and though he was at that time near ſeventy years of age, he took the field at the head of a thouſand men (ſome ſay four thouſand) conſiſting of Tehuelhets,

Tehuelhets, Huilliches, and Pehuenches, and fell upon the Diſtrict of the Magdalen, about four leagues diſtant from Buenos-Ayres, and divided his troops with ſo much judgment, that he ſcoured and diſpeopled, in one day and a night, above twelve leagues of the moſt populous and plentiful country in theſe parts. They killed many Spaniards, and took a great number of women and children captives, with above twenty thouſand head of cattle, beſides horſes, &c. In this expedition the Indians loſt only one Tehuelhet, who, ſtraggling from the reſt in hopes of plunder, fell into the hands of the Spaniards. Cangapol, the ſon of Cacapol, was purſued and overtaken; but the Spaniards had not the courage to attack him, though at that time double in number, both they and their horſes being quite tired with their expeditious march of forty leagues, without taking any refreſhment.

The inhabitants of Buenos-Ayres, having early notice from the fugitives of this unexpected attack, were in the moſt terrible conſternation; many of the military officers ran about the ſtreets bare-headed, in a ſtate of diſtraction, and the churches and religious houſes were filled with people, who had taken ſhelter in them, as if the enemy had been in the city. The Spaniards, humbled by this blow, deprived the Field-Marſhal of his commiſſion, and appointed another, and then raiſed an army of ſeven hundred men; which marched to the Cafuhati, not to renew the war, but to ſue for peace. A whole year had now elapſed ſince their laſt defeat, and the Indians, with their young Cacique Cangapol at their head, had raiſed another army, from all the different nations, conſiſting of near four thouſand men; with which they might have cut all the Spaniards in pieces: yet, notwithſtanding theſe advantages, they liſtened to the propoſal of

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the new Field-Marſhal, whom they conſidered as their friend; who, fearful of the conſequences which might attend a freſh rupture, offered, among other conditions, to deliver up all the Indian captives without any conſideration whatſoever, and that the Spaniſh captives ſhould be ranſomed. The indignity of this condition was ſtrongly repreſented by the Jeſuit Miſſionary, who, with ſome of his Chechehet and Tehuel Converts, went with the Spaniſh camp, and by whoſe means chiefly the Indians were prevailed upon to ſpare the Spaniſh army. He propoſed that there ſhould be a mutual exchange of priſoners; but ſo great was the fear of another war, that his advice was rejected, though many of the Indians did not deſire more honourable conditions. Some Tehuel Caciques, who had brought their captives along with them, immediately delivered them up, on making peace, not underſtanding the propoſal of the Field-Marſhal in any other light, than that the delivery of priſoners was to be reciprocal. The Moluches indeed went to Buenos-Ayres, and recovered all the Indian priſoners, as well as thoſe of the Tehuelhets, without returning the captives they had taken from the Spaniards. Since this time, the Tehuelhets, allured by the hopes of plunder, have once a year made incurſions into the territory of Buenos-Ayres, and carried away great numbers of cattle. However this was the utmoſt damage they ever did, till the year 1767; when, having received ſome provocation, they renewed the war, and carried away many captives; and of two parties of Spaniards who purſued them ten only eſcaped. A greater body of troops, with all the militia of Buenos-Ayres, and ſome companies of regulars, with their Colonel Catani, afterwards overtook them, but thought it prudent to let them go unmoleſted, for fear of ſharing the fate of their companions.

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The Tehuelhets that border all along, from eaſt to weſt, on thoſe of the River of Sauces, are bounded on the north eaſt by the Chechehets, and on the eaſt by a vaſt deſart, which begins at about forty leagues from the mouth of the Black River towards the ſouth, and extends almoſt to the Straits of Magellan. To the weſtward, they border on the Huilliches who inhabit the ſeacoaſts of Chilòe, and extend to forty four degrees of ſouthern latitude. All their country is mountainous, with deep vallies, and has no conſiderable rivers. The natives are ſupplied with water from ſprings and ſmall rivulets, which end in lakes, where they water their cattle. In dry ſummers theſe lakes are empty, and then they are obliged to go for water to the Black River or elſewhere. This nation neither ſow nor plant, but live chiefly on guanacoes, hares, and oſtriches, which their country affords, and on mares fleſh, when they can get it.

The ſcarcity of this food occaſions them to be in perpetual motion, from one country to another, to ſeek for it: ſo that they go, in great numbers, ſometimes to the Caſuhati; at other times, to the mountains of Vuulcan or Tandil, and the plains near Buenos-Ayres; which is three or four hundred leagues from their own country. Of all nations upon earth, there is no account of any ſo reſtleſs, and who have ſuch a diſpoſition to roving as theſe people: for neither extreme old-age, blindneſs, nor any other diſtemper, prevents them from indulging this inclination to wander. They are a very ſtrong, well-made people, and not ſo tawny as the other Indians: ſome of their women are even as white as the Spaniards. They are courteous, obliging, and good-natured; but very inconſtant, and not to be relied on in their promiſes and engagements. They are ſtout, warlike, and fearleſs of death. They are by much the moſt numerous of all

the Indian nations of theſe parts, and are as many as all the reſt put together. They are the enemies of the Moluches, and extremely feared by them; and if they had been as well provided with horſes as the Moluches, the latter, who are ſo terrible to the Spaniards, would have been long ſince deſtroyed; nor would the Diuihets and Taluhets have been able to have withſtood their power.

To the ſouth of theſe live the Chulilau-cunnees and Sehuau-cunnees, which are the moſt ſouthern Indians who ride on horſeback. Sehuau ſignifies, in the Tehuel dialect, a ſpecies of black rabbit, about the ſize of a field-rat; and as their country abounds in theſe animals, their name may be derived from thence; cunnee ſignifying people.

The two laſt-mentioned nations appear to be the ſame people with the other Tehuelhets, and differ little in their idiom. The ſmall difference there is may be owing to the communication they have with the Poy-yus and Key-yus, who live upon the weſtern coaſt and the ſtraits.

All the Tehuelhets ſpeak a different language from the other Puelches and the Moluches, and this difference does not only include words, but alſo the declinations and conjugations of them; though they uſe ſome of the words of both nations. For example, for a mountain they ſay calille; the Moluches, calel; but the Puelches, caſu. Pichua is the Tehuel name for a guanaco, but has no likeneſs to luhuan, or huanque, in the Molu tongue: nor yagip, water, to co: nor yagiu, watering-place, to cohue; nor cunnee, people, to che or het. I am inclined to think that theſe nations of Tehuelhets are thoſe which the Miſſionaries of Chili have called Poy-yus, as they live in the ſituation in

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which they place the Poy-yus: but the truth is that the Poy-yus live nearer the ſeacoaſt.

The laſt of the Tehuel nations are the Yacana-cunnees, which ſignifies foot-people; for they always travel on foot, having no horſes in their country. To the north, they border on the Sehuau-cunnees; to the weſt, on the Key-yus, or Key-yuhues, from whom they are divided by a ridge of mountains: to the eaſt, they are bounded by the ocean; and to the ſouth, by the iſlands of Tierra del Fuego, or the South Sea. Theſe Indians live near the ſea, on both ſides of the ſtraits, and oftentimes make war with one another. They make uſe of light floats, like thoſe of Chiloe, in order to paſs the ſtraits. They are ſometimes attacked by the Huilliches, and the other Tehuelhets, who carry them away for ſlaves, as they have nothing to loſe but their liberty and their lives. They live chiefly on fiſh; which they catch, either by diving, or ſtriking them with their darts. They are very nimble of foot, and catch guanacoes and oſtriches with their bowls. Their ſtature is much the ſame as that of the other Tehuelhets, rarely exceeding ſeven feet, and oftentimes not ſix feet. They are an innocent, harmleſs people.

When the French or Spaniards go (as they frequently do) to the Tierra del Fuego, to get fuel for the Malouin ſettlements, theſe people give them all the aſſiſtance in their power. To invite them down, they always make uſe of a white flag, that they may be known; for ſuch impreſſions have they received of the Engliſh, that on ſeeing a red flag they always run away. The French and Spaniards attribute this to ſome Engliſh veſſels having fired ſome great guns; the report of which, they ſuppoſe, frightened the Indians to ſuch a degree, that they never dared to appear

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ſince, on ſeeing the red colours. This may have been the caſe; but it is certain many artifices have been made uſe of, to prevent their having any communication with the Engliſh. A Cacique of this nation, who came with the other Tehuelhets to pay me a viſit, told me that he had been in a houſe of wood, that travelled on the water. As this was told me a few years after Admiral Anſon paſſed to the South Sea, I concluded it might be one of the ſhips belonging to his ſquadron.

All theſe nations of the Tehuelhets are called, by the Moluches, Vucha-Huilliches, or Great Southern People: the Spaniards call them Mountaineers, though they are ignorant from whence they come. To the reſt of Europe they are known by the name of Patagonians.

As I mentioned in the introduction, I have ſeen Caciques of all the different nations of Indians inhabiting the ſouthern part of America, and obſerved that the Puelches, or Eaſtern Indians, were a large race of people, and ſeveral of them near ſeven feet ſix inches high: but theſe are not a diſtinct race; for I have ſeen others, of the ſame family, who were not above ſix feet high. The Moluches, or Weſtern Indians, who live among the mountains, are rather of low ſtature, but broad and thick-ſet. The inhabitants of the foggy mountains of the Cordillera are often guilty of ſuicide; a crime ſeldom heard of among the Eaſtern Indians.

The names of their Caciques which I knew, were Cacapol, Cangapol, Yampalco, Tolmichiya, Guelmen, Sauſimiyan, Yepelche, Marique, Chuyuentuya, Guerquen, Cluſgell, Millarſuel, and Tamu.

The report that there is a nation in theſe parts deſcended from Europeans, or the remains of ſhipwrecks, is, I verily believe, entirely falſe and groundleſs, and occaſioned by miſ-

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underſtanding the accounts of the Indians. For if they are aſked in Chili concerning any inland ſettlement of Spaniards, they give an account of towns and white people, meaning Buenos-Ayres, &c. and ſo vice verſa; not having the leaſt idea, that the inhabitants of theſe two diſtant countries are known to each other. Upon my queſtioning the Indians on this ſubject, I found my conjecture to be right; and they acknowledged, upon my naming Chiloe, Valdivia, &c. (at which they ſeemed amazed) that thoſe were the places they had mentioned under the deſcription of European ſettlements.

What further makes this ſettlement of the Cæſares to be altogether incredible, is the moral impoſſibility that even two or three hundred Europeans, almoſt all men, without having any communication with a civilized country, could penetrate through ſo many warlike and numerous nations, and maintain themſelves as a ſeparate republic, in a country which produces nothing ſpontaneouſly, and where the inhabitants live only by hunting; and all this for the ſpace of two hundred years (as the ſtory is told) without being extirpated, either by being killed, or made ſlaves by the Indians, or without loſing all European appearances by intermarrying with them. And beſides, there is not a foot of all this continent, that the wandering nations do not ramble over every year; for even the uninhabited deſart, which is waſhed by the Atlantic Ocean, is travelled over every year, to bury the dry bones of the dead, and to look for ſalt. Their Caciques, and others of the greateſt repute for truth among them, have often proteſted to me, that there are no white people in all thoſe parts, except thoſe which are known to all Europe; as in Chili, Buenos-Ayres, Chiloe, Mendoza, &c.

CHAPTER V.

The Religion, Government, Policy, and Cuſtoms, of the Moluches and Puelches.

THESE Indians believe in two ſuperior beings, the one good, the other evil. The good power is called by the Moluches Toquichen, which ſignifies governor of the people; by the Taluhets and Diuihets, Soychu, which, in their tongue, ſignifies the being who preſides in the land of ſtrong drink: the Tehuelhets call him Guayava-cunnee, or the lord of the dead.

They have formed a multiplicity of theſe deities; each of whom they believe to preſide over one particular caſt or family of Indians, of which he is ſuppoſed to have been the creator. Some make themſelves of the caſt of the tiger, ſome of the lion, ſome of the guanaco, and others of the oſtrich, &c. They imagine that theſe deities have each their ſeparate habitations, in vaſt caverns under the earth, beneath ſome lake, hill, &c. and that when an Indian dies, his ſoul goes to live with the deity who preſides over his particular family, there to enjoy the happineſs of being eternally drunk.

They believe that their good deities made the world, and that they firſt created the Indians in their caves, gave them the lance, the bow and arrows, and the ſtone-bowls, to fight and hunt with, and then turned them out to ſhift for themſelves.

ſelves. They imagine that the deities of the Spaniards did the ſame by them, but that inſtead of lances, bows, &c. they gave them guns and ſwords. They ſuppoſe that when the beaſts, birds, and leſſer animals were created, thoſe of the more nimble kind came immediately out of their caves, but that the bulls and cows being the laſt, the Indians were ſo frightened at the ſight of their horns, that they ſtopped up the entrance of their caves with great ſtones. This is the reaſon they give, why they had no black cattle in their country, till the Spaniards brought them over, who more wiſely had let them out of the caves.

They have formed a belief that ſome of them after death are to return to theſe divine caverns; and they ſay alſo that the ſtars are old Indians, that the milky way is the field where the old Indians hunt oſtriches, and that the two ſouthern clouds are the feathers of the oſtriches which they kill. They have an opinion alſo that the creation is not yet exhauſted, nor all of it come out to the daylight of this upper world.

Their wizards, beating their drums, and rattling their calabaſhes full of ſea-ſhells, pretend to ſee, under ground, men, cattle, &c. with ſhops of rum, brandy, caſcabels, and a variety of other things. But I am very well aſſured that they do not all of them believe this nonſenſe: for the Tehuel Cacique, Chehuentuya, came to me one morning, with an account of a new diſcovery, made by one of their wizards, of one of theſe ſubterraneous countries, which was under the place where we lived; and upon my laughing at, and expoſing their ſimplicity, in being impoſed upon by ſuch fables and fooliſh ſtories, he anſwered with ſcorn, Epu-eungeing'n, They are old women's tales.

The Evil Principle is called by the Moluches Huecuvoe, or Huecuvu, that is, the Wanderer without. The Tehu-

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elhets and Chechehets call him Atſkannakainatz; the other Puelches call him Valichu.

They acknowledge a great number of this kind of demons, wandering about the world, and attribute to them all the evil that is done in it, whether to man or beaſt; and they carry this opinion ſo far, as to believe that theſe unpropitious powers occaſion the wearineſs and fatigue which attends long journeys or hard labour. Each of their wizards is ſuppoſed to have two of theſe demons in conſtant attendance, who enable them to foretel future events; to diſcover what is paſſing, at the time preſent, at a great diſtance; and to cure the ſick, by fighting, driving away, or appeaſing, the other demons who torment them. They believe that the ſouls of their wizards, after death, are of the number of theſe demons.

Their worſhip is entirely directed to the evil being, except in ſome particular ceremonies made uſe of in reverence to the dead. To perform their worſhip, they aſſemble together in the tent of the wizard; who is ſhut up from the ſight of the reſt, in a corner of the tent. In this apartment, he has a ſmall drum, one or two round calabaſhes with ſmall ſea-ſhells in them, and ſome ſquare bags of painted hide, in which he keeps his ſpells. He begins the ceremony, by making a ſtrange noiſe with his drum and rattle-box; after which he feigns a fit, or ſtruggle with the devil, who it is then ſuppoſed has entered into him; keeps his eyes lifted up, diſtorts the features of his face, foams at the mouth, ſcrews up his joints, and, after many violent and diſtorting motions, remains ſtiff and motionleſs, reſembling a man ſeized with an epilepſy. After ſome time he comes to himſelf, as having got the better of the demon; next feigns, within his tabernacle, a faint, ſhrill, mournful voice, as of the evil ſpirit, who, by this diſmal cry, is ſuppoſed to acknowledge

acknowledge himſelf ſubdued; and then, from a kind of tripod, anſwers all queſtions that are put to him. Whether his anſwers be true or falſe is of no great ſignification; becauſe if his intelligence ſhould prove falſe, it is the fault of the devil. On all theſe occaſions the wizard is well paid.

The profeſſion of the wizards is very dangerous, notwithſtanding the reſpect which is ſometimes paid to them: for it often happens, when an Indian Chief dies, that ſome of the wizards are killed; eſpecially if they had any diſpute with the deceaſed juſt before his death; the Indians, in this caſe, laying the loſs of their Chief upon the wizards and their demons. In caſes alſo of peſtilence and epidemic diſorders, when great numbers are carried off, the wizards often ſuffer. On account of the ſmallpox, which happened after the death of Mayu Pilqui-ya and his people, and almoſt entirely deſtroyed the Chechehets, Cangapol ordered all the wizards to be killed, to ſee if by theſe means the diſtemper would ceaſe.

The wizards are of both ſexes. The male wizards are obliged (as it were) to leave their ſex, and to dreſs themſelves in female apparel, and are not permitted to marry, though the female ones or witches may. They are generally choſen for this office when they are children, and a preference is always ſhewn to thoſe, who at that early time of life diſcover an effeminate diſpoſition. They are cloathed very early in female attire, and preſented with the drum and rattles belonging to the profeſſion they are to follow.

They who are ſeized with fits of the falling ſickneſs, or the chorea Sancti Viti, are immediately ſelected for this employment, as choſen by the demons themſelves; whom they ſuppoſe to poſſeſs them, and to cauſe all thoſe convulſions and diſtortions common in epileptic paroxyſms.

The burial of their dead, and the ſuperſtitious reverence paid to their memory, are attended with great ceremony. When an Indian dies, one of the moſt diſtinguiſhed women among them is immediately choſen, to make a ſkeleton of his body; which is done, by cutting out the entrails, which they burn to aſhes, diſſecting the fleſh from the bones as clean as poſſible, and then burying them under ground, till the remaining fleſh is entirely rotted off, or till they are removed (which muſt be within a year after the interment, but is ſometimes within two months) to the proper burial-place of their anceſtors.

This cuſtom is ſtrictly obſerved by the Moluches, Taluhets, and Diuihets; but the Checchehets and Tehuelhets, or Patagonians, place the bones on high, upon canes or twigs woven together, to dry and whiten with the ſun and rain.

During the time that the ceremony of making the ſkeleton laſts, the Indians, covered with long mantles of ſkins, and their faces blackened with ſoot, walk round the tent, with long poles or lances in their hands; ſinging in a mournful tone of voice, and ſtriking the ground, to frighten away the Valichus or Evil Beings. Some go to viſit and conſole the widow, or widows, and other relations of the dead; that is, if there is any thing to be got; for nothing is done, but with a view of intereſt. During this viſit of condolance, they cry, howl, and ſing, in the moſt diſmal manner; ſtraining out tears, and pricking their arms and thighs with ſharp thorns, to make them bleed. For this ſhow of grief they are paid with glaſs beads, braſs caſcabels, and ſuch like bawbles, which are in high eſtimation among them. The horſes of the dead are alſo immediately killed, that he may have wherewithal to ride upon in the Alhue Mapu, or Country of the Dead; reſerving only a few, to grace

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the laſt funeral pomp, and to carry the relicks to their proper ſepulchres.

The widow, or widows, of the dead, are obliged to mourn and faſt for a whole year after the death of their huſband. This conſiſts, in keeping themſelves cloſe ſhut up in their tents, without having communication with any one, or ſtirring out, but for the common neceſſaries of life; in not waſhing their faces or hands, but being blackened with ſoot, and having their garments of a mournful appearance; in abſtaining from horſe's and cow's fleſh, and, within-land, where they are plenty, from the fleſh of oſtriches and guanacoes; but they may eat any thing elſe. During the year of mourning they are forbidden to marry, and if, within this time, a widow is diſcovered to have had any communication with a man, the relations of her dead huſband will kill them both; unleſs it appears that ſhe has been violated. But I did not diſcover that the men were obliged to any ſuch kind of mourning on the death of their wives.

When they remove the bones of their dead, they pack them up together in a hide, and place them upon one of the deceaſed's favourite horſes, kept alive for that purpoſe; which they adorn after their beſt faſhion, with mantles, feathers, &c. and travel in this manner, though it be to the diſtance of three hundred leagues, till they arrive at the proper burial-place, where they perform the laſt ceremony.

The Moluches, Taluhets, and Diuihets, bury their dead in large ſquare pits, about a fathom deep. The bones are put together, and ſecured by tying each in their proper place, then cloathed with the beſt robes they can get, adorned with beads, plumes, &c. all of which they cleanſe or change once a year. They are placed in a row, ſitting, with the ſword, lance, bow and arrows, bowls, and whatever elſe the deceaſed had

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while alive. Theſe pits are covered over with beams or trees, canes, or twigs woven together, upon which they put earth. An old matron is choſen out of each tribe, to take care of theſe graves, and on account of her employment is held in great veneration. Her office is, to open every year theſe dreary habitations, and to cloath and clean the ſkeletons. Beſides all this, they every year pour upon theſe graves ſome bowls of their firſt-made chica, and drink ſome of it themſelves to the good health of the dead. Theſe burying places are, in general, not far diſtant from their ordinary habitations; and they place all around the bodies of their dead horſes, raiſed upon their feet, and ſupported with ſticks.

The Tehuelhets, or more ſouthern Patagonians, differ in ſome reſpects from the other Indians. After having dried the bones of their dead, they carry them to a great diſtance from their habitations, into the deſert by the ſeacoaſt, and after placing them in their proper form, and adorning them in the manner before deſcribed, they ſet them in order above ground, under a hut or tent, erected for that purpoſe, with the ſkeletons of their dead horſes placed around them.

In the expedition of the year 1746, ſome Spaniſh ſoldiers, with one of the miſſionaries, travelling about thirty leagues within-land, to the weſt of Port San Julian, found one of theſe Indian ſepulchres, containing three ſkeletons, and having as many dead horſes propped up round it.

It is not an eaſy matter to trace any regular form of government, or civil conſtitution, among theſe Indians: what little they have, ſeems to conſiſt in a ſmall degree of ſubjection to their Caciques. The office of a Cacique is hereditary, not elective; and all the ſons of a Cacique have a right to aſſume the dignity, if they can get any Indians to follow

follow them; but, on account of the little uſe it is of to it's poſſeſſors, it is oftentimes reſigned.

The Cacique has the power of protecting as many as apply to him, of compoſing or ſilencing any difference, or delivering over the offending party to be puniſhed with death, without being accountable for it; for in theſe reſpects his will is the law. He is generally too apt to take bribes; delivering up his vaſſals, and even his relations, when well paid for it. According to his orders, the Indians encamp, march, or travel from one place to another, to ſettle, hunt, or make war. He frequently ſummons them to his tent, and harangues them upon their behaviour, the exigencies of the time, the injuries they have received, the meaſures to be taken, &c. In theſe harangues, he always extols his own proweſs and perſonal merit. When he is eloquent, he is greatly eſteemed; and when a Cacique is not endowed with that accompliſhment, he generally has an orator, who ſupplies his place. In caſes of importance, eſpecially thoſe of war, he calls a council of the principal Indians and wizards; with whom he conſults about the meaſures to be taken, to defend himſelf, or attack his enemies.

In a general war, when many nations enter into an alliance againſt a common enemy, they chooſe an Apo, or Commander in Chief, from among the oldeſt or moſt celebrated of the Caciques. But this honour, though elective, has for many years been in a manner hereditary, among thoſe of the ſouth, in the family of Cangapol; who leads the Tehuelhets, Chechehets, Huilliches, Pehuenches, and Diuihets, when they join their forces together. They generally encamp at about thirty or forty leagues diſtance from the enemies country, that they may not be diſcovered, and ſend out ſcouts, to examine the places they intend to attack; who hide them-

ſelves during the day, but at night iſſue forth from their lurking places, and mark, with the greateſt exactneſs, every houſe and farm of the ſtraggling villages they intend to attack, ſo as to give an account of their diſpoſition, the number of their inhabitants, and their means of defence. When they have thus informed themſelves, they communicate the intelligence to the main army, who take the time when the moon is paſt the full, that they may have light for their work, to march to the aſſault. When they approach the place, they ſeparate in ſmall bodies, each of which is appointed to attack ſome houſe or farm. A few hours after midnight they make the aſſault, kill all the men who reſiſt, and carry away the women and children for ſlaves. The Indian women follow their huſbands, armed with clubs, bowls, and ſometimes ſwords; and ravage and plunder the houſes of every thing they can find, that may be of ſervice to them, as cloaths, houſhold utenſils, &c. Thus loaded with booty, they retire as faſt as they can; reſting neither day nor night, till they are at a great diſtance, and out of danger of being overtaken by their enemies; which is ſometimes a hundred leagues from the place of the attack. Here they ſtop, and divide their booty; which is ſeldom accompliſhed without great diſcontents from ſome or other of them, and theſe often terminate in quarrels and bloodſhed.

At other times, they make a kind of flying war, with ſmall camps, of fifty or a hundred men in each. In this caſe they do not attack whole villages, but only ſingle farms or houſes, which they do very haſtily, and retire as ſoon as they can.

The Caciques nevertheleſs have not the power to raiſe taxes, nor to take away any thing from their vaſſals; nor can they oblige them to ſerve in the leaſt employment, without

paying

paying them. On the contrary, they are obliged to treat their vaſſals with great humanity and mildneſs, and oftentimes to relieve their wants, or they will ſeek the protection of ſome other Cacique. For this reaſon, many of the Elmens, or thoſe who are born Caciques, refuſe to have any vaſſals; as they coſt them dear, and yield but little profit. No Indian, or body of Indians, can live without the protection of ſome Cacique, according to their law of nations; and if any of them attempted to do it, they would undoubtedly be killed, or carried away as ſlaves, as ſoon as they were diſcovered.

In caſe of any injury, notwithſtanding the authority of the Cacique, the party aggrieved often endeavours to do himſelf juſtice to the beſt of his power. They know of no puniſhment, or ſatisfaction, but that of paying, or redeeming the injury, or damage done, with ſomething of value in their eſtimation (for they uſe no money) nor do they chaſtize, but by death. Yet when the offence is not very great, and the offender is poor, the party injured generally beats him with his ſtone bowls, on the back and ribs. When the offender is too powerful, they let him alone; unleſs the Cacique interferes, and obliges him to make ſatisfaction.

Their wars, in which the different nations engage one with another, and alſo with the Spaniards, ariſe ſometimes from injuries received, which they are eager to revenge; but often from want of proviſions, or a deſire of plunder.

Although the different nations are at continual variance among themſelves, yet they often join together againſt the Spaniards, and chooſe an Apo, or Captain-general, to command the whole: at other times, each nation makes war for itſelf. In the wars with the Spaniards of Buenos-Ayres, the Moluches are as auxiliaries, and the Chiefs are choſen from among

among the Puelches, becauſe they are better acquainted with that country. For the like reaſon, in the wars with the Spaniards of Chili, the Chiefs are elected from among the Caciques of the Moluches.

Their marriages are made by ſale; the huſband buying his wife of her neareſt relations, and oftentimes at a dear price, of beads, caſcabels, garments, horſes, or any thing elſe that is of value among them. They often agree for their wives, and pay part of the price for them, when they are very young, and many years before they are marriageable. Each Indian may have as many wives as he can buy or keep. Widows and orphans are at their own diſpoſal, and may accept of whom they pleaſe: the reſt are obliged to abide by the ſale, even againſt their inclinations, or they are dragged away and compelled to ſubmit. It ſeldom happens that any Indian has more than one wife; though ſome have had two or three at a time; eſpecially the Elmens, Yas, or Caciques. The reaſon of this is, that they are not overſtocked with women; and thoſe which they have are ſo dear, that many have no wife at all.

They uſe little or no ceremony in their marriages. At the time agreed upon, the parents lead the lady to the ſpouſe's habitation, and deliver her up to him; or he goes and takes her away from her parents, as his own property; and ſometimes ſhe even goes of herſelf, being certain of a good reception. The following morning ſhe is viſited by her relations, before the time of riſing; and being found in bed with her ſpouſe, the marriage is concluded. But as many of theſe marriages are compulſive on the ſide of the woman, they are frequently fruſtrated. The contumacy of the woman ſometimes tires out the patience of the man, who then turns her away, or ſells her to the perſon on whom ſhe has fixed her affections;

affections; but ſeldom beats her, or treats her ill. At other times the wife elopes from her huſband, and goes to a gallant; who, if he is more powerful, or of a higher rank than the huſband, obliges him to put up with the affront, and to acquieſce in the loſs of his wife; unleſs a more powerful friend obliges the gallant to a reſtitution, or to compound the matter; and in theſe affairs they are generally very eaſy.

The women, who have once accepted their huſbands, are in general very faithful and laborious. Indeed their lives are but one continued ſcene of labour; for, beſides the nurſing and bringing up their children, they are obliged to ſubmit to every ſpecies of drudgery. In ſhort they do every thing, except hunting and fighting; and ſometimes they even engage in the latter. The care of all houſhold affairs is left entirely to the women: they fetch wood and water, dreſs victuals, make, mend, and clean the tents, dreſs and ſew together the hides, and alſo the leſſer ſkins of which they make their mantles or carapas, and ſpin and make ponchas or macuns. When they travel, the women pack up every thing, even the tent-poles; which they muſt erect and pull down themſelves, as often as occaſion requires: they load, unload, and ſettle the baggage, ſtraiten the girths of the ſaddles, and carry the lance before their huſbands. No excuſe of ſickneſs, or being big with child, will relieve them from the appointed labour: and ſo rigidly are they obliged to perform their duty, that their huſbands cannot help them on any occaſion, or in the greateſt diſtreſs, without incurring the higheſt ignominy. The women of quality, or thoſe related to the Caciques, are permitted to have ſlaves, who eaſe their miſtreſſes of the moſt laborious part of their work; but if they ſhould not have any ſlaves, they muſt undergo the ſame fatigue as the reſt.

It is the province of the huſband to provide food; which is generally the fleſh of horſes, oſtriches, guanacoes, hares, wild-boars, armadilloes, antas, &c. or whatever the country produces. He alſo ſupplies his wife with ſkins for the tent, and for cloathing; though they often purchaſe for them cloaths or mantles of European goods, of the Spaniards; and alſo braſs-earings, caſcabels, and large glaſs beads of a ſky-blue colour, for which they have a great preference. I have ſeen them exchange a poncha, or mantle, of their little foxes ſkins, which are as fine and as beautiful as ermine, worth from five to ſeven dollars each, for four ſtrings of theſe beads, which are worth about fourpence. The Moluches maintain ſome flocks of ſheep for their wool, and ſow a ſmall quantity of corn: but the Puelches depend entirely on their hunting; for which purpoſe they keep great numbers of dogs, which they call tehua.

Although their marriages are at will, yet when once the parties are agreed, and have children, they ſeldom forſake each other, even in extreme old-age. The huſband protects his wife from all injuries, and always takes her part, even if ſhe is in the wrong; which occaſions frequent quarrels and bloodſhed: but this partiality does not prevent him from reprimanding her in private, for engaging him in theſe diſputes. He ſeldom beats her; and if he catches her in any criminal commerce, lays all the blame on the gallant; whom he corrects with great ſeverity, unleſs he atones for the injury by ſome valuable preſent. They have ſo little decency in this reſpect, that oftentimes, at the command of the wizards, they ſuperſtitiouſly ſend their wives to the woods, to proſtitute themſelves to the firſt perſon they meet. Yet there are ſome women whoſe modeſty gets the better of their obedience, and

who

who refuſe to fulfil the deſires both of their huſbands and the wizards.

They breed up their children in a vicious indulgence of their humours. The Tehuelhets, or Southern Patagonians, carry this folly to the greateſt exceſs; and the old people are led about from one place to another, frequently changing their habitations, to humour the caprices of their children. The following account may give an idea, to what a degree of folly they carry this fondneſs. If an Indian, even a Cacique, reſolve to change his habitation, with his family, &c. and is at that time an inhabitant among a different tribe of people, who do not chooſe to part with him, it is the cuſtom to take one of his children, and to pretend ſuch a fondneſs for it, that they cannot part with it; and by theſe means the father is ſatisfied, and agrees to ſtay: they then deliver him his child, and, inſtead of reſenting their conduct, he is greatly pleaſed that his child is ſo much beloved.

The widow of a Tehuel Cacique, whoſe huſband had been treacherouſly killed by the Spaniards in time of peace, was determined to leave the town and the miſſionaries, and no entreaties or perſuaſions were able to quiet her on ſo ſad an occaſion. She had a ſon about ſix years of age, who was very fond of the miſſionaries, on account of the preſents of bread, figs, raiſins, &c. which they uſed to give him; and when he underſtood that his mother was preparing to carry him away, he would not ſuffer himſelf to be dreſſed for the journey, and deſired to be carried to the fathers. The mother, moved with the diſtreſs of her child, conſented to remain where ſhe was, and ſoon afterwards became a Chriſtian.

The dreſs of theſe Indians is very remarkable. The men wear no caps upon their heads, but have their hair tied up behind

behind, with the points upwards; binding it many times above the head with a large girdle of dyed woollen ſtuff, curiouſly wrought. In their tents they wear a mantle, made of ſkins ſewed together. Thoſe made with the ſkins of young colts and mares are the leaſt valuable. The mantles made of the ſkins of a ſmall, ſtinking animal, like our pole-cat, which they call yaguane, are ſuperior to theſe laſt. This animal is of a dark, ſable colour, with two large white ſtreaks on each ſide of it's ribs; it's hair very ſoft and fine.

The fur of the coipu, or otter, is in equal eſteem with that of the yaguane, or maikel. The head, mouth and teeth of this animal very much reſemble thoſe of a rabbit: it's fur is long and fine, and as good as that of a beaver. It digs it's caves (which conſiſt of one or two ſtories) in the banks of rivers, and lives upon fiſh. It has a long, round, tapering tail, like that of a rat; and it's fleſh is very good to eat.

The mantles made of the ſkins of guanacoes are in ſtill greater eſtimation than thoſe before-mentioned, on account of the warmth and fineneſs of their wool, and their long duration. But thoſe which are in the higheſt eſteem of all are made with the ſkins of ſmall foxes, which are exceedingly ſoft and beautiful. They are of a mottled grey, with a red caſt, but not ſo durable as thoſe of the guanaco.

They alſo make or weave (the Tehuelhets and Chechehets excepted) fine mantles of woollen yarn, beautifully dyed with many colours; which when wrapped round their bodies, reach from their ſhoulders to the calf of the leg. They have another, of the ſame kind, round the waiſt, and, beſides theſe, a ſmall three-cornered leathern apron, that ſerves for breeches. They tie two corners of it round their waiſts, and paſs the other between their legs, and faſten it behind.

behind. They likewiſe make mantles of red ſtuffs, ſuch as everlaſting, &c. which they buy of the Spaniards; as alſo hats, which they are fond of wearing, eſpecially on horſeback. They adorn themſelves with ſky-coloured beads; tying one or two rows of them round their necks and wriſts. They alſo paint their faces, ſometimes with red, at other times with black; making themſelves exceedingly ugly and hideous, though they imagine there is great beauty in it.

When they are on horſeback, inſtead of the mantle before-mentioned, they uſe one adorned with a greater variety of figures; which has a ſlit in the middle, through which they put their heads; and the mantle hangs down to their knees, and ſometimes to their feet. Both men and women uſe a kind of boots or ſtockings, made of the ſkin of the thighs and legs of mares and colts; which they firſt flay from the fat and inward membranes, and, after drying, ſoften with greaſe; then make them pliant by wringing, and put them on without either ſhaping or ſewing.

Their defenſive arms conſiſt of a helmet, made like a broad-brimmed hat, of a bull's hide ſewed double, and of a coat of mail; which is a wide tunic, ſhaped and put on like a ſhirt, with narrow ſhort ſleeves, made of three or four folds of the anta's ſkin. It is very heavy, ſtrong enough to reſiſt either arrows or lances; and ſome ſay it is bullet-proof. It is made very high in the neck-part, and almoſt covers the eyes and noſe. On foot they uſe likewiſe a large, unwieldy, ſquare target, of bulls hides. Their offenſive arms are a ſhort bow, and arrows pointed with bone. The Tehuelhets and Huilliches ſometimes envenom the points, with a ſpecies of poiſon, which deſtroys ſo ſlowly, that the wounded perſon lingers for two or three months; till, reduced to a ſkeleton, he at laſt expires. They likewiſe uſe a lance, of

four or five yards in length, made of a ſolid cane, that grows near the Cordillera, with many joints, about four or five inches from one another, and pointed with iron. They have ſwords, when they can get them from the Spaniards; but they are in general very ſcarce. Another ſort of weapons, peculiar to this nation, are bowls, or large, round ſtones, ſhaped into that form by being beat againſt each other, and about four inches in diameter. They are in general pebbles, though I have ſeen ſome, which were brought from within land, that were made of a kind of ore, reſembling a fine, light copper. There are others made of a kind of iron-ſtone.

Theſe bowls are of two or three ſorts. That which is moſt uſed in war is a ſingle, round bowl, of about a pound weight, to which they faſten a ſmall rope, made of hide or ſinews. With this they ſtrike the adverſary's head, to daſh out his brains; and ſometimes throw it, rope and all.

There is another kind, which is indifferently uſed either in war or hunting. This conſiſts of two bowls, like the former, covered with ſkin, and faſtened at each end of a long rope of hide, three or four yards in length. They take one of them in their hand, and whirling the other three or four times round their head, throw it, and entangle either man or beaſt. They will throw them with ſuch dexterity, as to faſten a man to his horſe; and will alſo contrive to throw them in ſuch a manner, when they are hunting, that the rope ſhall twiſt round the neck of the beaſt, and the bowls hang between his legs, ſo that he is ſoon thrown down and taken.

Sometimes, eſpecially in hunting, they uſe two leſſer bowls, which they faſten, with two ropes of about a yard each, to the rope to which the larger ones are tied, that they may entangle their prey the better. In hunting oſtriches, deer, or guanacoes, they uſe bowls of a ſmaller ſize than any

I have

I have yet mentioned. Theſe are made of marble, well poliſhed, and faſtened to a cord made of ſinews.

The women have no attire for their heads, but have their long hair plaited in two large treſſes, which hang down on either ſide. They wear ear-rings, or pendants, of ſquare braſs plates, about two or three inches broad, and as many deep, with a piece of the ſame metal well hammered to prevent their ears, which are very widely bored, from being cut. They wear ſtrings of ſky-blue beads round their necks, arms, and ankles.

They have the ſame kind of mantle as the men; but they put one end of it round their necks, faſtening it before with a braſs ſkewer or pin, and gather it up round the waiſt; letting it fall down to their ankles. They have alſo a ſhort apron, tied about their middle under the mantle, which covers them only before, and reaches a little below the knee. This is woven of dyed yarn, and ſtriped from the top to the bottom with different colours. When they ride, they uſe a ſtraw hat, of the figure of a broad, low cone; ſuch as the Chineſe are repreſented to wear: and their boots are the ſame as thoſe which are worn by the men.

CHAPTER

CHAPTER VI.

An Account of the Language of the Inhabitants of theſe Countries.

THE languages of theſe Indians differ from each other. I only learned that of the Moluches; it being the moſt poliſhed, and the moſt generally underſtood. A conſiderable abſence from theſe countries has rendered the recollection very difficult: however, I ſhall give the beſt account of it I am able, to ſatisfy the curious and inquiſitive.

This language is much more copious and elegant, than could have been expected from an uncivilized people.

The nouns have only one declination, and are all of the common gender. The dative, accuſative, and ablative caſes, have all the ſame termination, with their ſuffix or poſtpoſition. There are but two numbers, ſingular and plural; the dual being expreſſed by placing the word epu (which ſignifies two) before the word: but the pronouns have all the three numbers. The adjectives are put before the ſubſtantives, and do not vary their terminations, either in caſe or number: as,

Cume	*good,*
Cume huentu	*a good man,*
Cume huentu eng'n	*good men.*

The

The Declination of the Nouns.

Singular.		Plural.	
N. Huentu,	*the man,*	N. Pu huentu or huentu eng'n	*the men,*
G. Huentuni,	*of the man,* &c.	G. Pu huentu,	*of the men.*
D. Huentumo,		and ſo on, as in the ſingular.	
A. Huentumo,			
V. Huentu,			
A. Huentumo, *or* Huentu engu,			

The Pronouns.

Inche,	*I,*	Quiſu,	*he alone or himſelf,*
Eimi,	*thou,*	Inche quiſu,	*I myſelf,*
Vei,	*he,*	Inchiu,	*we two,*
T'va or T'vachi,	*this,*	Inchin,	*we many.*
Velli,	*that,*		
Inei,	*whom,*		

And in the ſame manner,

Eimi,	*thou,*	Eim'n	*you many.*
Eimu,	*you two,*		

For pronouns poſſeſſive is uſed the genitive, or ſign of the genitive, of the pronouns; ni, mine; mi, thine. Likewiſe m'ten, only; uſed ſometimes as an adjective or pronoun, and at other times as an adverb.

The verbs have only one conjugation, and are never irregular or defective. They are formed from any part of ſpeech, either by giving it the termination of a verb, or adding to it the verb ſubſtantive gen, or, as it is pronounced, 'ngen, which anſwers to the Latin verb ſum, es, fui, &c.

EXAMPLES.

1. P'lle, *near,*
   P'llen *or* P'llengen, *I am near,*
   P'lley *or* P'llengey, *he is near.*

2. Cume, *good,*
   Cumen, Cumengen, Cumelen, } *to be good.*

3. Ata, *Evil* or *bad,*
   Atan, Atangen, } *to be bad,*
   Atal'n *or* Atalcan, *to corrupt* or *make bad.*

The verbs have three numbers, ſingular, dual, and plural; and as many tenſes as in the Greek tongue; all of which they form by interpoſing certain particles before the laſt letter of the indicative, and before the laſt ſyllable of the ſubjunctive: as,

Preſent tenſe,	Elun,	*to give.*
Imperfect,	Elubun,	
Perfect,	Eluyeen,	
Preterperfect,	Eluyeebun,	
Firſt Aoriſt,	Eluabun,	
Second Aoriſt,	Eluyeabun,	
Firſt Future,	Eluan,	
Second Future,	Eluyean.	

In the ſubjunctive mood they terminate with the particle li, ſtriking off the letter n in the indicative, and varying all the tenſes as before: as,

Preſent

Preſent tenſe,	Eluli,
Imperfect,	Elubuli,
Perfect,	Eluyeeli,
Preterperfect,	Eluyeebuli,
Firſt Aoriſt,	Eluabuli,
Second Aoriſt,	Eluyeabuli,
Firſt Future,	Eluali,
Second Future,	Eluyeali.

N. B. The Huilliches frequently uſe, inſtead of eluyeen, in the perfect tenſe of the indicative, or eluyeeli, in that of the ſubjunctive, eluvin and eluvili.

I remarked that, for the imperative, they frequently uſed the future of the indicative, and ſometimes in the third perſon; as, Elupe, *Let him give.*

A Moluche Indian, eating an oſtrich's egg, and wanting ſalt, I heard him ſay, " Chaſimota iloavinquin," *Let me eat it with ſalt.* Now iloavin is the firſt future, with the particle vi interpoſed, to ſignify *it.* I do not know whether quin is anything more than a particle of ornament; as in the word chaſimota; where the concluding ſyllable ta is uſeleſs, but for the ſake of the ſound; as chaſimo, without any addition, is the ablative caſe of chaſi, *ſalt.*

The tenſes are conjugated, through all their numbers, with theſe terminations in the indicative preſent;

Sing.	n	imi	y
Dual	iu	imu	ingu
Plural	in	im'n	ing'n

E X A M P L E.

Sing.	Elun	Eluimi	Eluy
Dual	Eluiu	Eluimu	Eluingu
Plural	Eluin	Eluim'n	Eluing'n.

In

In the SUBJUNCTIVE.

Sing.	li	limi	liy.
Dual	liu	limu	lingu.
Plural	liin	lim'n	ling'n.

EXAMPLE.

Sing.	Eluli	Elulimi	Eluliy.
Dual	Eluliu	Elulimu	Elulingu.
Plural	Eluliin	Elulim'n	Eluling'n.

In this manner all the other tenſes are conjugated.

N. B. The Second Aoriſt and the Second Future are only uſed by the Picunches, and not by the Huilliches.

The infinitive mood is formed of the firſt perſon of the indicative, with the genitive of the primitive pronoun put before, or a poſſeſſive pronoun, to ſignify the perſon that acts or ſuffers, and may be taken from any of the tenſes: as,

Ni elun,	*I to give,*
Ni Elubun,	*thou to give,*
Ni Eluvin, &c.	*he to give.*

The other poſſeſſives are mi, thine; and 'n, his; for theſe are only uſed in the ſingular.

There are two participles, formed in the ſame manner as the infinitive, to be conjugated through all the tenſes; the one active, the other paſſive:

Active,	Elulu,	*the perſon giving.*
Paſſive,	Eluel,	*the thing given.*

From

From theſe are derived,

Elubulu,	*he that did give,*
Eluyelu,	*he that has given,*
Elualu,	*he that will give,*
Eluabulu,	*he that was to give,*
Elubuel,	*the thing that was given,*
Eluyeel,	*the thing that has been given,*
Elual, &c.	*the thing that will be given.*

Of all theſe, and of the active verbs, paſſives are formed, by adding the verb ſubſtantive, gen; in which caſe, in all the tenſes, the variation or declenſion changes the verb ſubſtantive, the adjective verb remaining invariable.

EXAMPLE.

Elugen,	*I have given,*
Elugebun,	*I was given,*
Elugeli,	*I can be given,*
Elungeuyeeli,	*I may have been given,*
Elungeali, &c.	*I ſhall have been given.*

Another accident, which the verbs in this language ſuffer, is that of tranſition: whereby they ſignify, as well the perſon that acts, as him on whom the action paſſes, by the interpoſition or addition of certain determinate particles to expreſs it. This is common to them with thoſe of Peru; but the latter uſe thoſe which are more difficult, and in a greater number. I do not think that the languages of the nations of the Puelches, of the Chaco, or the Guaranies, have this particular property. I do not believe I can recollect them all; but I ſhall endeavour to give the beſt account I can of theſe tranſitions.

The tranſitions are ſix in number;

From *me* to *thee* or *you*,
From *you* to *me*,
From *him* to *me*,
From *him* to *you*,
From *me* or *you* to *him*,

And the mutual, when it is reciprocal on both ſides.

The firſt tranſition is expreſſed by eymi, eymu, and eim'n, in the indicative; and elmi, elmu, and elm'n, in the ſubjunctive; and this runs through all the tenſes: as,

Elun, *I give*,
Elueymi, *I give to you*,
Elueymu, *I give to you two*,
Elueim'n, *I or we give to you many*.

And in the ſubjunctive,

Eluelmi,
Eluelmu,
Eluelm'n,

With their derivatives, the other tenſes.

The ſecond tranſition is from *you* to *me*, and is expreſſed by the particle en; as eluen, *you give to me*; which has elueiu and eluein, dual and plural.

The third tranſition from *him* to *me*, is

Sing. Elumon,
Dual Elumoiu,
Plural Elumoin (*when we are many.*)

In the ſubjunctive it is,

Sing. Elumoli,
Dual Elumoliyu,
Plural Elumoliin.

The

The fourth tranſition, from *him* to *thee*, is formed by adding eneu to the firſt perſon ſingular; as,

Elueneu, *he gives to thee*;

And eymu mo, eim'n mo, to the dual and plural;

And in the ſubjunctive,

Elmi mo,
Elmu mo,
Elm'n mo.

The fifth tranſition, from *me* to *thee*, to *this*, or *that*, or *him*, is formed by the interpoſition of the particle vi; as,

Eluvin,	*I give it, or give him,*
Eluvimi,	*thou giveſt him,*
Eluvi,	*he giveth him,*
Eluviyu, Eluvimu,	*we or you two give to him, or give it.*
Eluviu, Eluvim'n,	*we many give to him, or give it.*

The ſubjunctive is Eluvili.

This I perceive to be ſomething equivocal with the perfect tenſe of the Huilliches: yet they like to uſe it, though they themſelves know the impropriety of it. Nor is this the only ground of equivocation in their tongue, which is found eſpecially in the prepoſitions; where one having many ſignifications, the meaning is oftentimes very much confuſed; as may be ſeen in the declination of their nouns.

The ſixth and laſt tranſition is conjugated through all the numbers, moods, and tenſes, in the ſame manner as the ſimple verbs, and is formed by the interpoſition of the particle huu, or, as it is pronounced, wu; as,

Eluhuun,

Eluhuun, *or* Euwun, } *I give to myſelf,*
Ayuwimi, *thou loveſt thyſelf,*
Ayuhui, *he loveth himſelf,*
Ayuhuim'n, &c. *you love one another.*

They have another particular mode of compounding verbs, altering their ſignifications, making affirmatives negatives, neuters actives, and of ſignifying and expreſſing how and in what manner the thing is done, by the interpoſition of prepoſitions, adverbs, adjectives, &c. as,

Cupan, *to come,*
Naucupan, *to come downwards.*
Nag'n, *to fall,*
Nagcumen, *to make to fall.*
Payllac'non, *to put one's mouth upwards;*

from pailla, *mouth upwards,* and c'non, *to put.*

Aucan, *to rebel,*
Aucatun, *to rebel over again,*
Aucatul'n, *to make to rebel.*
Lan, *death* or *to die,*
Langm'n, *to kill,*
Langm'chen, *to kill Indians;*

from langm'n, *to kill,* and che, *Indian* or *man.*

Ayun, *to love,*
Ayulan, *not to love.*

Pen ſignifies *to ſee*; pevin is *I ſaw him*; vemge, *on this manner*; and la is the negative. Theſe words are compounded into one, thus, pevemgelavin, *I ſaw him not on this manner.*

The

The numeral words in this language are compleat, and may be uſed to deſcribe any number whatſoever.

Quine, *one*, Meli, *four*, Cayu, *ſix*,
Epu, *two*, Kechu, *five*, Selge, *ſeven*,
Quila, *three*,
Mari (*or* Maſſi as the Huilliches have it) *ten*,
Pataca, *a hundred*, Huaranca, *a thouſand*.

The intermediate numbers are compoſed as follows;

Maſſi quine, *eleven*, Epu maſſi epu, *twenty two*,
Maſſi epu, *twelve*, Epu maſſi quila, *twenty three*,
Maſſi quila, *thirteen*, Quila pataca, *three hundred*,
Epu maſſi, *twenty*, Selge pataca, *ſeven hundred*.

The ADVERBS, &c.

Mu, *no*,
May, *yes*,
Chay *or* Chayula, *to-day*, or *preſently*
Vule, *to-morrow*,
T'vou, *here*,
Vellu, *there*,
P'lle, *near*,
Allu mapu, *afar off*,
Nau, *under*, or *downwards*,
Huenu, *above*,
Pule, *againſt*,
Allu pule, *diſtant*,
Chumgechi, *on what manner*,
Vemgechi *or* vemge, *on this manner*,
Mo, *or* meu, the Latin prepoſitions, *in*, *contra*, *cum*, *per*, *ob*, *propter*, *intra*,
Cay, and Chay, placed after a noun, *or*, *alone*, *and*, *perhaps*,
Huecu, *without*.

To give ſome further idea of this language, I add the following ſpecimens of it.

The SIGN of the CROSS.

Santa cruz ni gnelmeu, inchin in pu
By the ſign of the holy croſs, from our
caynemo montulmoin, Dios, inchin in
enemies deliver us, O GOD, *our*
Apo; Chao, Votch'm cay, Spiritu Santo cay,
Lord; the Father, and Son, and the Holy Ghoſt,
ni wimeu. Amen.
in the name of. Amen.

The Beginning of the LORD's PRAYER.

Inchin in Chao, huenumeuta m'leymi,
Our Father, in Heaven thou that art,
ufchingepe mi wi; eymi mi toquin
hallowed be thy name; thy kingdom
inchinmo cupape; eymi mi piel,
to us may it come; thy will,
chumgechi vemgey huenu-mapumo,
as it is done in Heaven,
vemgechi cay vemengepe tue-mapumo; &c.
ſo likewiſe may it be done on earth; &c.

The Beginning of the CREED.

Mupiltun Dios, Chaomo vilpepilvoe, huenu
I believe in GOD, *the Father Almighty, of Heaven*
vemvoe, tue vemvoe cay; inchin in Apo
the maker, and of earth the maker alſo; in our Lord
Jeſu Chriſtomo cay, veyni m'ten Votch'm, &c.
JESUS CHRIST *alſo, his only Son, &c.*

The

The Beginning of the Chriſtian Doctrine.

Q. Chumten Dios m'ley? *How many Gods are there?*

A. Quine m'ten. *One only.*

Q. Cheu m'ley ta Dios? *Where is* GOD?

A. Huenu-mapumo, tue-mapumo, *In Heaven, in earth,* vill-mapumo ſume cay, *and in all the world whereſoever.*

Q. Iney cam Dios? *Who is* GOD?

A. Dios Chao, GOD *the Father,* Dios Votch'm, GOD *the Son,* Dios Spiritu Santo; cay quila Perſona geyum, GOD *the Holy Ghoſt;* *and being three Perſons,* quiney Dios m'ten, *are one* GOD *only.*

Q. Chumgechi, quila Perſona geyum, quine m'ten ta Dios? *How, being three Perſons,* GOD *is one alone?*

A. T'vachi quila Perſona quine *Theſe three Perſons have one only* gen-n'gen, veyula quine m'ten ta Dios. *Being, for this* GOD *is one alone.*

Theſe ſpecimens are accommodated to the Indian expreſſion, and intermixed with a few Spaniſh words, where the Indian idiom is inſufficient, or might give a falſe idea. And this, with the ſhort vocabulary annexed, may ſuffice to give a ſmall but imperfect notion of this language.

I omit ſeveral common words, becauſe they have been already explained.

VOCABU-

VOCABULARY.

P'L L U, the ſoul, a ſpirit.
Lonco, the head, the hair,
Az, the face.
N'ge, the eyes.
Wun or Huun, the mouth.
Gehuun, the tongue.
Yu, the noſe.
Voſo, the teeth, the bones.
Anca, the body.
Pue, the belly.
Cuugh, the hand.
Namon, the foot.
Pinque, the heart.
P'nen, a child.
Nahue, a daughter.
Peni, a brother.
Penihuen, own brothers.
Huinca, a Spaniard.
Seche, a neat Indian.
Huenuy, a friend.
Caynie, an enemy.
Huincha, a head-fillet.
Makun, a mantle.
Lancattu, glaſs-beads.
Coſque, bread.
Ipe, food.
In, or ipen, to eat.
Ilo, fleſh.
Ilon, to eat fleſh.
Pütun, drink, to drink.
Putumum, a cup.
Chilca, writing.
Chilcan, to write.
Sengu, a word, language; alſo a thing.
Huayqui, a lance.
Huayquitun, to lance.
Chinu, a knife, a ſword.
Chingoſcun, to wound.
Chingoſquen, to be wounded.
Conan, a ſoldier.
Conangean, he that is to be a ſoldier.
Amon, to walk or go.
Anun, to ſit.
Anupeum, a ſeat or ſtool.
Anunmahuun, to feel inwardly.
Poyquelhuun, to feel, or perceive.
Con'n, to enter.
Tipan, to go out.
Cupaln, to bring.
Entun, to take away.
Aſeln, to be averſe.
Aſelgen, to hate.
M'len, to be, to poſſeſs.
Mongen, life, to live.
Mongetun, to revive.
Suam, the will.
Suamtun, to will.
Pepi, power.
Pepilan, to be able.
Quimn, knowledge, to know.
Quimeln, to learn.
Quimelcan, to teach.
Pangi, a lion.
Choique, an oſtrich.
Achahual, a cock or hen.
Malu, a large lizard or iguana.
Cuſa, a ſtone, an egg.
Saiguen, a flower.
Milya, gold.
Lien, ſilver.
Cullyin, money, payment.
Cullingen, to be rich.
Cunnuhal, poor, miſerable, an orphan.
Cum panilhue (red metal) copper.
Chos panilhue (yellow metal) braſs.
Gepun, colour, or painting.
Saman, a trade, an artificer.
Mamel, a tree, wood.
Mamel-ſaman, a carpenter.
Suca-ſaman, a houſe-builder.
Antuigh, the ſun, a day.
Cuyem or Kiyem, the moon, a month.
Tipantu, a year.
K'tal, fire.
Aſee, hot.
Choſee, cold.
Atutuy, it is ſhivering cold.

BRITISH MUSEUM

THE END.